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LETTER FROM DR. SMITH, NOVEMBER
23, 1850.

Labors at Koloa—A Native Preacher.

DR. SMITH has charge of the missionary work at Koloa, on the island of Kauai. The recent history of this station, in some particulars, is given in the following extract. "In the year 1847, the Rev. J. F. Pogue was removed, as you are already aware, from Koloa to Kealahou, on the island of Hawaii; and the Rev. G. B. Rowell, of Waimea, was requested by the clerical association to take the pastoral care of this church. Mr. Rowell's residence is fifteen miles distant; and he has, including the island of Niihau, an ample field of his own. He is engaged, moreover, in rebuilding the meeting house at Waimea; which, with the limited resources a missionary can command, is a very arduous undertaking. Hence he has been able to do but little for the people of this district. He visits us occasionally, administers the sacrament, and assists in the discipline of the church. This, I suppose, is all which the association expected of him." In these circumstances most of the preaching, pastoral visitation, superintendence of Sabbath schools and Bible classes, &c., has been performed by Dr. Smith and a native assistant, whose name is Samuel Kahookui. As this man bids fair to become a useful minister of the gospel, a brief sketch of his life and labors is subjoined.

Kahookui is between thirty-five and forty years of age. He was a member of the second class of graduates from

the mission seminary at Lahaina, and has been for many years an elder in this church. When I came to Kauai, eight years ago, I found him engaged in school teaching. Afterwards he was appointed superintendent of schools; and about three years ago we made him a native assistant to the missionaries on this island. He was at first a kind of evangelist, holding meetings from place to place, as the missionaries directed; but after the removal of Mr. Pogue, his labors were confined chiefly to the district of Koloa.

At the station I usually commit to him the prayer meeting held Sabbath morning at sunrise, and also the afternoon service. He takes charge of the Wednesday afternoon and Saturday afternoon meetings, when for any reason I am prevented from being present. During the week he holds meetings at some of the out-stations.

As a public speaker he is fluent and apt in his illustrations; and he commands, in a good degree, the respect of the people. He has never had any other than a verbal license to preach. We have sometimes discussed the question of licensing him in a more formal manner; but the discussion has hitherto ended with the question, "Will it make him a better preacher?" "Will it increase his usefulness?" He considers himself a preacher, I think; and so do the people. Perhaps the time has come when he ought to be set apart more formally to the work of the ministry.

Kahookui has a salary of sixty dollars per year. During the two first years it was paid by the several churches on this island. This year it is paid by the church at Koloa. As the expense of living has much increased during the last year, we shall probably increase his salary hereafter. On the whole Kahookui has thus far equalled our expectations. With a missionary at his side to counsel, direct, and watch over him, he is a useful man.

Religious Interest—Fruit.

Some facts are stated in the paragraphs which follow, which are both interesting and instructive.

On the last Wednesday in October, we commenced a series of special services. We held meetings every day at sunrise, at ten o'clock in the forenoon, and at three o'clock in the afternoon, till the following Monday. There was a large concourse of people, many coming fifteen miles and more to hear the Word. I have not in six years seen so general an attendance upon the means of grace; and almost all professed to be seeking the Lord. How many were moved by sympathy, or by a blind desire to get into the church, is known only to Him who searcheth the heart; but I would fain hope that the Holy Spirit was present, and that in the great day of the final harvest there will be found some fruit from this meeting to the praise of divine grace.

On the Sabbath Mr. Rowell administered the sacrament of the Lord's Supper; when four persons, previously propounded, were baptized and received into the church. Five or six, with letters from other churches, were also admitted. Two fallen church members, deemed penitent, were restored; and one man who had been guilty of drunkenness and other sins was excommunicated.

Monday morning, at sunrise, the monthly concert of prayer was observed; and a collection was taken up, amounting, with what was raised during the week, to twenty-eight dollars, being the largest sum we have ever obtained on such an occasion. On the whole, I rejoice in this meeting, as I think the Lord was with us. Many of the church members seemed to be quickened and humbled; and many persons who had never before given any evidence of repentance, appeared to be deeply impressed.

During this meeting it was determined by the church members to do something henceforth for my support; and two hun-

dred and fifty dollars were named as the sum which they would annually give for that purpose. This amount was fixed upon, in consequence of my assuring them that it would probably be sufficient, with what I should receive from other sources, to enable me to live without drawing anything from the American Board. This was very much a movement of their own. I barely mentioned to one of the officers of the church the sum necessary, and he proposed the subject to the church. They seemed to enter into the measure with readiness and cordiality. They propose to raise the money by quarterly collections; I think they will be successful, at least for a year or two.

This resolution of the church and people of Koloa enables me to decide a question, which I have for some time been revolving in my mind; namely, that of a dissolution of my connection with the American Board. I have been favorably disposed to such a change, whenever there should be a reasonable prospect of a support for my family, without any essential diminution of my appropriate labors as a missionary physician. Such a prospect there has not been till now. The natives pay almost nothing for medical services; and in my opinion it is not expedient, as a general rule, to require them to pay, at least for the present. There have hitherto been but few foreigners on the island; and I have not received fifty dollars for medical services, in any one year since I have been here, till the present. The number of foreigners is, however, gradually increasing; and the amount which I shall derive from that source, will also increase. I shall also receive something from the herd and land belonging to this station; so that, with the blessing of Providence, I think we shall be able to get a support. Believing, therefore, that the objects which you have in view, will be as well accomplished, in the event of my ceasing to draw my support from your funds and obtaining it here, as they are now, I respectfully request a release from my connection with the Board.

The principles in accordance with which Dr. Smith has taken this step, are fully set forth in the last Annual Report, p. 171; hence they need not be repeated here. The kind and fraternal sentiments which he has expressed in the following extract, are cordially reciprocated by all who have been brought into official relations with him.

In taking this step permit me to say, that I feel much like the son who leaves

the paternal roof, on arriving at his majority, to commence business for himself. I have been at the Islands eight years, and have labored pleasantly under the patronage of the American Board; and a feeling of sadness comes over me at the thought of dissolving my connection therewith. And yet I do not feel that I am changing my work. I shall draw my support from another source; but my work will continue to be the same. I shall still be, in an important sense, a member of the Sandwich Islands mission, and shall ever take pleasure in rendering an account of my labors both to the mission and to the Board.

Salonica.

LETTERS FROM MR. DODD.

THE last number of the Herald announced the commencement of a public Jewish service at Salonica, as also the encouragement which our brethren had to continue it. Adverting to this topic again, in a letter dated December 30, Mr. Dodd says: "The number in attendance upon our service has not diminished, but rather increased, in spite of threats and rumors of threats from the rabbies. Last Saturday more than thirty were present. The Jewish rulers seem to be acting very wisely, reserving their thunder for fear of wasting it too soon, and endeavoring first to keep persons from coming to us by menaces, and by circulating various reports; but no doubt their anathema will be issued soon. In the mean time, however, the seed is sown. From seventy to one hundred have, probably, been at our service and heard the word of life. The attendance is also becoming somewhat more regular."

The subjoined description of one of the prominent traits in the character of the Jews at Salonica will disclose a serious obstacle to missionary success among them.

Self-Righteousness of the Jews.

If I were asked for the distinguishing peculiarity of the people among whom we labor, I should answer, "Self-righteousness." All men, indeed, have more or less of this; but I have never seen so much elsewhere. "We are the people, and both wisdom and holiness shall die with us." Two thousand years of punishment have not sufficed to destroy the feeling that they are the beloved of heaven, God's peculiar treasure, and that their tithing of mint, anise and rue constitutes all the holiness there is in the world. They pray morning, noon, and night, and that too in the "holy lan-

guage." They always ask a blessing on their food. They neither eat nor touch any unclean thing. Except they wash their hands "oft," they "eat not." When they fast, it is by entire abstinence from food. They read the word of God almost continually. In passing through the bazars, you may see the shop-keepers with the Bible by them, taking it up to read in their leisure hours; and if a visitor is obliged to wait for you a few minutes, if there be a Bible within reach, you will certainly find him reading it, though it be in an unknown tongue; and once a year they sit up all night to read through the law.

Their recognition of an overruling Providence is excessive. Every event is referred to God. He is thanked for every good; submission to his will is expressed in every trial. Every hope is uttered conditionally, in dependence on him; and his aid is invoked in trouble, far more frequently, and with as little meaning as many Christians speak of fortune, luck, or perhaps Providence. As to the "form of godliness," the outward semblance of piety and devotion, I do not think another such people can be found. Like their fathers, they seek God daily, and delight to know his ways. As a nation that did righteousness, and forsook not the ordinance of their God, they ask of him the ordinance of justice, and take delight in approaching to God. Is not the Lord among us? None evil shall come upon us. Talk to them of God's glory and power, and they will answer by quoting some beautiful psalm of David. Talk of man's sinfulness and corruption, and they will repeat Psalm 51, with seeming penitential devotion. Speak of God's justice and wrath against sin; they will assent readily, but add, He is pitiful, for "he remembereth that we are dust," "merciful and gracious, slow to anger, and plenteous in mercy," "forgiving iniquity, transgression and sin." But the words are empty of all meaning, and thus the missionary is baffled. Let him strive to convict them of sin, ransack his vocabulary, and search the word of God to find expressions that shall penetrate to their consciences; the Jew is familiar with them all, and repeats them every day in his prayers. They either mean nothing, or through a talmudic gloss, aided by self-righteous blindness, they foster his confidence in the mercy of the God who is his peculiar friend, and loves him more than the Gentile world, or even his own justice and truth.

Many Hearers—An Inquirer.

Under date of January 4, Mr. Dodd refers to the number who attend his preaching services in the following language.

Mr. Parsons will describe the exciting scenes of to-day. About seventy persons were crowded into our little parlor. Mrs. Dodd had thirty or forty women in another room; and some forty were outside, who could not be admitted. We know not whereunto this may grow. Anathemas may reduce our congregation to two or three next week, or we may continue to have increasing crowds.

Mr. Parsons speaks of the concourse on the 4th of January as follows: "Two thick set rows of hearers occupied the sofa, on three sides of the room. Four benches were filled; also as many others as could be used. All the remaining space was crowded with persons standing or sitting. The verandah was thronged by those who wished to enter, but could not." Under the same date of January 4, Mr. Dodd writes as follows.

Last week a wealthy Jew called to see me, of whom I must say a few words. Some two years ago he went to the English brethren as an inquirer, and seemed really interested; but he left them after a short time. Two weeks ago he came to me, loaded with arguments and objections. I listened patiently, answering all that he said, till he had exhausted his quiver; and then I had my turn. For an hour I pressed upon him the holiness of God, the purity of his law, sin and its certain condemnation, and the necessity of just this plan of salvation, which is such a stumbling-block to the Jews. He listened respectfully; and towards the close he became quite interested.

The next day he came to our service, when I was preaching on the destruction of Sodom. Yesterday he came again, not to argue, but to inquire what would happen to him if he should become a Protestant. I could only tell him the words of our Savior, "If any man will come after me, let him deny himself, and take up his cross," &c., and preached to him the necessity of regeneration. He went away sighing, promising to come again. To-day he was at our service. He is evidently troubled in spirit. We pray that God may open his eyes and lead him to the Savior. He is very wealthy, and could hardly have any interested motives.

Help needed.

It is hoped that the appeal which follows, will arrest the attention of candidates for the sacred office.

In view of these facts, I wish to press upon the Committee the importance of our having another laborer soon. I have but little strength. Every preaching service, and every such conversation as the one which I have just related, exhausts me completely. I have been obliged to give up visiting the Jews in their houses on Saturday, because it would unfit me for preaching in the afternoon. This, however, is a very important part of our work. We have a large circle of acquaintances, of the middle class, shop-keepers, &c., who can be found at home only on that day, and who are ready to receive us and to hear the Word. Mr. Parsons hopes soon to have the language sufficiently at command for this work; but his time will be almost wholly taken up by the school, for to this at first we must give much of our attention.

If things go forward as they have done thus far, I shall hope to have a class that will come and listen to a more critical exposition of the Messianic prophecies, and to the evidences of Christianity, on some other day of the week; but I fear very much for my voice. If we look ahead a year or two, we see school-books and religious books and tracts to be written; the school requiring very much of one man's time for several years; preaching to be maintained in Spanish, English, and we hope in Turkish; Bible classes in Spanish and Turkish. Indeed, if I were able, I should now have a Bible class in the latter language; apart from the Zoharites, the encouraging signs among the Greeks would authorize it.

Nor do we know how much these labors, by the favor of God, may be increased. True, all the present signs of good may pass away, as the morning cloud, and be succeeded by years of barrenness; but they may also, as we hope and pray, be the precursors of a great blessing.

The Anathema Pronounced.

Twelve days later Mr. Dodd made the following report of the state of things in Salonica.

As we expected, the anathema has at last been pronounced upon our preaching service. The crowds that attended January 4, could not be passed over; and on Saturday morning last it was proclaimed

in all the synagogues of the city, that neither man, woman nor child should attend on Protestant preaching thenceforward. It seems that a part of the form usually connected with a "curse" was left out; probably so as not to commit the rulers too far. Consequently the rabbies now deny that there was any "curse." It proved a blank cartridge, and the people laughed at it. If no other means had been used, crowds would have been present again.

The rabbies seem to have expected as much; and, therefore, they sent three of their number, men of rank, to stand in the streets, near our house, in the afternoon, and keep the Jews away. We saw crowds thus held back. Notwithstanding this unusual and excessive precaution, six men and seven boys were present. One of these was a man of some standing and influence in society, who is openly our friend. I have spoken of him already, as coming to me for religious conversation frequently.

In the evening this individual went to the Chief Rabbi to know why those rabbies were standing in the street thus, and complained of it as a dishonorable affair. The Rabbi, who is a very cunning man, perceiving probably from the demonstrations of the afternoon, that the use of force would be unwise, was very smooth and kind, saying that the Protestants were very good people, and there was nothing wrong in their preaching. He did not intend to keep people away from our service, but only to prevent disorder, and hinder unruly people from going!

The next day, however, the scene changed. The council was convened in the evening; and more violent measures prevailed, we think for the good of our cause. M. was summoned before them, charged with dishonoring his nation by favoring the Nazarenes, and threatened with excommunication and imprisonment. According to his own account, he was bold and unyielding, asking if it were better to lounge about the streets and coffee-shops and get drunk, like other Jews, or go to Protestant preaching, where, by the Rabbi's confession, the truth was heard. Great efforts were made to intimidate him, but without success.

If he holds out, as we hope and pray he may, much will have been gained. This affair is the all absorbing topic of conversation among the Jews; and it will be more effectual in making us and our doctrines known, than anything we could

have done. There is no small stir about this way.

To prevent misapprehension, Mr. Dodd says that M., the individual mentioned by him repeatedly, gives no evidence of a change of heart.

Value of Preaching.

We feel that this public preaching of the gospel is emphatically the means which we are to employ. In private conversation it is impossible to avoid altogether the profane and old wives' fables, the questions and strifes of words, whereof cometh envy, strife and railing. But in public preaching we may rightly divide the word of truth, and be heard respectfully and attentively. Still more, it reaches the right class. "To the poor the gospel is preached." It is the rabbies who are mostly accessible in visiting and conversation; and they only had been reached by us, to any extent, before our preaching service was commenced. But a rabbi is seldom seen at our service; only the common people hear us gladly. Although we are conscious of many imperfections, we see that, to some extent, we commend ourselves to every man's conscience. Most who come to our service, go away pleased, as also surprised that there are none of the abominations which, they know, form a part of the Greek worship; and that our prayers, singing and teaching cluster around the "lively oracles," and are in accordance with them.

I endeavor to make my preaching consist as largely as possible of quotations from the Old Testament, establishing and supporting every thing by the law and the testimony. I do not attack their errors, but preach the truth. I dwell almost entirely, at present, upon the law and its threatenings, depravity, sin and the need of regeneration, trying to bring them all under condemnation. We seldom have occasion for argument. Our English brethren have prepared the way by fighting many hard battles with the rabbies; so that the latter are much less inclined to argument than formerly; and we seldom take pains to meet them, having a much more hopeful field among the common people.

Of the English brethren, referred to by Mr. Dodd, one has recently gone to England, in the expectation of returning to Salouica. The other, Mr. Goldberg, is still at his post. "I take pleasure," Mr. Dodd writes, "in testifying to his brotherly kindness, the harmony and peace in which we labor together."

The latest communication from Mr. Dodd is dated January 20, when he wrote as follows.

Last Saturday morning the people were again warned, in several of the synagogues, not to attend our preaching service. There seemed to be much fear among those who are disposed to attend, and a disposition to wait and see who would come in the afternoon. About three hours before service, ten or twelve came in, hoping to avoid observation by being thus early. But becoming tired of waiting, they soon went away, and did not return. At the hour of preaching, ten men and two boys were present, among them M. If the rabbies take no fresh measures this week, we shall hope to see more on Saturday.

Constantinople.

LETTER FROM MR. HOMES, JANUARY 1,
1851.

Charter of the Protestants.

In a letter of Mr. Dwight, which was published in the March Herald, it was announced that the Protestants of Turkey had obtained a formal and final act of incorporation, whereby they were placed upon the platform of the ancient and established Christian communities. Mr. Homes has kindly sent this important document to the Missionary House; and he writes respecting it as follows.

I have great pleasure in sending you a translation of an imperial firman from Sultan Abd ul Medjid, designed to be a charter of rights for all his Protestant subjects. This firman has been obtained, as have nearly all the privileges of the native Protestants, through the solicitude, benevolence and perseverance of Her Britannic Majesty's Ambassador, who is never weary in well doing in whatever he thinks to be for the welfare of the Ottoman Empire.

One peculiarity of this document is that it is imperial, and accompanied with the Sultan's cypher. Previous documents have been vizierial only, and local and temporary in their application. In this case, moreover, the firman of which this is a translation, remains in their hands, and is invaluable, therefore, as it makes the Protestants independent of any evil effect which might follow a change of administration.

The firman of the Sultan, as translated into English, reads as follows:

To my Vizir, Mohammed Pasha, Prefect of the Police in Constantinople, the honorable Minister and glorious Counsellor, the Model of the world, and Regulator of the affairs of the community; who, directing the public interests with sublime prudence, consolidating the structure of the empire with wisdom, and strengthening the columns of its prosperity and glory, is the recipient of every grace from the Most High. May God prolong his glory!

When this sublime and august mandate reaches you, let it be known, that hitherto those of my Christian subjects who have embraced the Protestant faith, in consequence of their not being under any specially appointed superintendence, and in consequence of the Patriarchs and primates of their former sects, which they have renounced, naturally not being able to attend to their affairs, have suffered much inconvenience and distress. But in necessary accordance with my imperial compassion, which is the support of all, and which is manifested to all classes of my subjects, it is contrary to my imperial pleasure that any one class of them should be exposed to suffering.

As therefore, by reason of their faith, the above mentioned are already a separate community, it is my royal compassionate will, that for the facilitating the conducting of their affairs, and that they may obtain ease and quiet and safety, a faithful and trustworthy person from among themselves, and by their own selection, should be appointed, with the title of "Agent of the Protestants," and that he should be in relations with the Prefecture of the Police.

It shall be the duty of the agent to have in charge the register of the male members of the community, which shall be kept at the police; and the agent shall cause to be registered thereon all births and deaths in the community. And all applications for passports and marriage licenses, and all petitions on affairs concerning the community that are to be presented to the Sublime Porte, or to any other department, must be given in under the official seal of the agent.

For the execution of my will, this my imperial sublime mandate and august command has been especially issued and given from my sublime chancery.

Hence thou who art the minister above named, according as it has been explained above, will execute to the letter the preceding ordinance; only, as the collection of the capitation tax and the delivery of passports are subject to particular regulations, you will not do any thing contrary to those regulations. You will not permit any thing to be required of them, in the name of fee, or on other pretences, for marriage licenses or registration. You will see to it that like the other communities of the empire, in all their affairs, such as procuring cemeteries and places of worship, they should have every facility and every needed assistance. You will not permit that any of the other communities shall in any way interfere with their edicts,

or with their worldly matters or concerns, or, in short, with any of their affairs, either secular or religious, that thus they may be free to exercise the usages of their faith.

And it is enjoined upon you not to allow them to be molested in a iota in these particulars, or in any others; and that all attention and perseverance be put in requisition to maintain them in quiet and security. And, in case of necessity, they shall be free to make representations regarding their affairs through their agent to the Sublime Porte.

When this my imperial will shall be brought to your knowledge and appreciation, you will have this august decree registered in the necessary departments, and then give it over to remain in the hands of these my subjects. And see you to it, that its requirements be always in future performed in their full import.

Thus know thou, and respect my sacred signet! Written in the holy month of Mohareem. 1267. (November, 1850.)

Given in the well guarded city Constantinople.

LETTER FROM MR. DWIGHT, JANUARY 16, 1851.

THIS letter of Mr. Dwight shows that the prevalence of evangelical sentiments among the Armenians of Constantinople may be much more extensive than is generally supposed. It would not be strange, if great changes should take place within a few years, in quarters where such things are least expected at the present time.

An enlightened Priest.

A priest is attached to one of the Armenian churches in the suburbs of Constantinople, who has for many years been at heart a Protestant. He was once, indeed, banished on this account; but he was soon restored; and, notwithstanding his sentiments, he has ever since been officiating as a priest of the church, and in general has been in high honor. He is unusually well educated for a priest; and, what is still more, he is a man of pure morals, and of a kind and benevolent disposition. This gives him great influence with the people; and some of the greatest bankers in the nation cherish him as their special favorite. For some years past he has been the chief or presiding priest of the church to which he belongs, and also one of the great council of twelve, through whom the Patriarch decides all spiritual matters.

He has never ceased to make efforts to spread evangelical doctrines among the people, though he has been more or less open and bold in these efforts, according to the appearance of things

around. Since the Protestants have been protected by the Turkish government, he has employed himself actively in distributing our tracts and books, and in conversing with the people; and he has even gone so far as to omit certain offensive portions of the liturgy, while performing the public services of the church, and to make certain minor changes in the matter and manner of the church's rites, so as to strip them of some of the objectionable parts. This course of proceeding, which a few years ago would have subjected him to instant and condign punishment, was tolerated for a long time; because the hierarchy has learned the bad policy of religious persecution, as well as lost the power of persecuting directly; and because, in consequence of the moral and intellectual superiority of this priest, there has been a disposition to avoid every thing that might drive him from the church.

Recently, however, his innovations have become so bold, that it is impossible any longer to pass them by unnoticed. On a certain occasion, when the bread and wine of the sacrament, according to Armenian custom, were elevated and paraded around the church, as if a proper object of worship, the officiator crying out, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in;" and the response is given, "Who is this King of glory? The Lord, strong and mighty," &c., it fell to this priest to make the response, instead of which he repeated the first verse of Psalm 51, "Have mercy upon me, O God, &c." At another time, when the wooden or brazen cross should have been carried in front of a procession of priests and deacons around the church, he directed them to substitute in its place a copy of the New Testament.

Having done these and other such like things, several of the priests who were under him in the church, laid aside their priestly robes, and declared that they could serve no longer under such a leader, as he was continually making encroachments on their venerable liturgy. The priest was summoned before the Patriarch; who admonished him, with a kindly air, to do so no more. Shortly afterward, by the Patriarch's order, he was taken into the presence of one of the richest and most powerful Armenian bankers in the city, a member of the same church to which he belonged; the intention being that the banker should examine the case, and admonish

the delinquent, and so frighten him into submission. The banker, who had long been particularly partial to the priest, soon understood the matter perfectly; and, in the presence of the Patriarch's agents, he expressed in the boldest manner his strong indignation at the steps which that dignitary had taken in the case, saying to the priest, "Lay aside the priest's office altogether, and come to me, and I will give you employment and a good support."

The whole city is now full of talk in reference to this priest; and what the end will be, we know not. If it shall result in leading him to a more honest profession of the truth, that is, to a more open and decided stand against superstitions and corruptions which his conscience repels, while, at the same time, he suffers himself to be more or less involved in them, it will be a great gain to the cause of spiritual religion.

Another priest, as Mr. Dwight has been informed, is not less enlightened and not less zealous than the one whose case he has described in this letter. He also says: "We have new hearers at our preaching service every Sabbath; and our books are more and more in demand among the Armenians."

BROOSA.

LETTER FROM MR. LADD, DECEMBER 31,
1850.

THE object of Mr. Ladd, in the present communication, is to submit a brief report of the progress of the missionary work in Broosa, during the last six months of 1850. It will be seen that, owing to peculiar obstacles, there is less to cheer the heart of the servant of Christ at this station, than in many other places. And yet "the set time" will surely come.

The Church—Expected Additions.

There has been no important change in our congregation on the Sabbath, during the past six months; there generally being from fifteen to twenty-five in attendance. New hearers have frequently been present. The number of church members is fifteen, the same as last reported; but we expect that two at least will be received at the next communion, one by letter, and one by profession.

The last person alluded to is a middle aged woman, who is married, and has a family. She has recently made us all

glad by giving convincing evidence that she has been truly born of the Spirit. She first had her attention called to the truth by hearing one of our Turkish New Testaments read in her family. She felt that she needed something more than she had yet experienced, in order to prepare her for heaven. For a long time she pondered what she had heard; and at last she resolved to come to our preaching service on the Sabbath. She came, and seemed immediately to receive the truth in the love of it, and she has been increasing in faith and zeal ever since. She now attends every Sabbath; and she is usually the first to arrive at the weekly female prayer meeting. Her prayer at the meeting of last week was so expressive, and uttered with so much emotion, as to make nearly all weep. She prayed for her husband and family, as well as others, with such feeling as, it would seem, nothing but the Spirit could excite. We have much hope that her husband, who at first strongly opposed her, will also be converted, if not her son-in-law and married daughter, who all reside in the same family.

No missionary tours have been made in the villages lying in the neighborhood of Broosa, during the period embraced in this report. Mr. Ladd has been informed, however, that a sufficient number at Kutiah entertain evangelical sentiments to constitute a Protestant community. At Demirtash, a Greek village two hours from Broosa, there seems to be a spirit of inquiry which is encouraging. "We have much reason to think that a good work has begun there."

Hinderances to the Gospel.

We hope that the Spirit of God will make use of the more perfect civil and religious liberty, which the recent firman of the Grand Signior secures to the Protestants of this empire, for the furtherance of the gospel in Broosa; for this liberty serves not a little to nullify the power which the Armenian primates here exercise over the people. Two or three local circumstances have also conspired to make this power peculiarly effectual hitherto in restraining men from inquiring after the truth.

One of these circumstances is what may be called the *public spirit* of the Armenians. Within four or five years, large sums of money have been given by rich Armenians to their public school; and it has been enlarged and improved in consequence of these donations. They show also a commendable zeal in looking

after the poor and needy in their community. In the winter, especially, charcoal and articles of clothing are distributed to the destitute at their church; and certain houses, owned by the church, are given to poor families to occupy without rent. All this secures to the primates great influence over the lower classes.

Another of these circumstances is the union which exists here in the Armenian community. This is probably a cause, as well as an effect, of the great power of the primates over the people; but it is plain that this union increases the influence of the former in opposing the truth. In some other places it has often been the fact, that want of union among the Armenians has paved the way for the introduction of the gospel.

One other circumstance I will mention, which seems somewhat peculiar to Broosa; which is, that the great mass of the Armenian population here are mechanics or shop-keepers, and are generally without much capital of their own. Hence they are almost all involved in their business with each other. Very few, indeed, do business independently. They are either associated in partnerships; or have borrowed money for their capital; or occupy a hired shop; or are trading on commission; or are hampered in some such way. It is surprising to see how generally this is the fact here; and it is easy to perceive how this state of things gives the primates power over the people, to hinder them from embracing the truth; for they allow no connection in business between Armenians and Protestants. In villages and places more in the interior, where people live on the produce of their vineyards, farms or flocks, they are far more independent.

Still Mr Ladd is firmly persuaded that God has commenced a work at Broosa, which he will carry forward to its final triumph.

Aintab.

LETTER FROM MR. CRANE, DECEMBER 25, 1850.

MR. AND MRS. CRANE left Broosa the last of September, for the purpose of joining the brethren at Aintab. By reason of a series of detentions, entirely unexpected, and which, in the circumstances, could not be avoided, they did not reach their destination till December 13. It ap-

peared in the end that Providence had kindly and wisely ordered their steps for them.

In the following extract Mr. Crane describes his reception at Aintab, as also his first impressions in regard to the great and blessed work which the Lord has begun to accomplish in that place.

While we were yet in quarantine, the good native brethren of Aintab began to show their joy at the safe arrival of another missionary, each bringing some token signifying his warm welcome; one presenting a long and heavy bunch of grapes; another a bunch of flowers; and others oranges and fruits of various kinds. But the expression of their countenances, as they uttered their words of welcome, told us that what they said was not mere compliment, but that it came full and free from the heart. From our missionary associates also we received equally cordial greetings. In the quarantine we found a room fitted up and ready for our comfort, with a stove and other conveniences, to make our five days of imprisonment pass as lightly as possible. These were soon over, and we were released on the morning of December 17.

For the first few days we were literally thronged by those who were still eager to see and meet the new comers. But it was not in mere idle curiosity; for their remarks and questions soon revealed the eagerness with which they listen to the truth. Our sympathies were enlisted at once. Never has my heart burned more to preach to any people; and never have I enjoyed the privilege of preaching any where more than when standing before this crowd of anxious listeners, filling, and more than filling, the rude place where they assemble.

I addressed them for the first time last Saturday evening; and as I looked upon them, seated upon the mats spread for them on the ground, in one crowded mass, and saw their earnest looks and moistened eyes, I could not but feel that even one such opportunity more than repaid me for all the trials I had gone through in coming hither.

Until within a week before our arrival, they have been obliged to stand almost in the open air to listen to the truth, there being merely an awning stretched over to protect them somewhat from the sun. But not long since, feeling the need of some better protection from the winter storms, several of the brethren went out to the villages, and had sufficient matting prepared to enclose a space

capacious enough for four hundred or more persons. It is in the form of a huge tent, attached to the building in which the preacher stands. A side room serves for the reception of the women, all that can crowd in; and the open tent, and the small remaining room where the desk is placed, serve for the men. But already is this place found too strait for our audience. Last Sabbath there were almost four hundred present, the tent being crowded to overflowing, and many standing at the door and the windows, unable to obtain any entrance; and this at an ordinary service. There have been four hundred at other times; but those were special occasions, such as a wedding or baptism. We have the strongest reason, therefore, to hope for a still greater increase.

Mr. Schneider is now occupied in examining several for admission to the church. Some six or more individuals will probably be received at our next communion, which occurs early in January. More are anxious to come; but it is deemed best not to throw open the door too wide. Instead of being urged to come forward and confess Christ before men, they need to be restrained. Truly God has begun a great work in the midst of this people.

Abeih.

LETTER FROM MR. WHITING, JANUARY
15, 1851.

THE intelligence conveyed in the following letter shows that the gospel of our Lord and Savior Jesus Christ is slowly but surely advancing among the Arab race.

Accessions to the Church.

At our communion held at Beirût on the first Sabbath of this month, two persons were received into the fellowship of the church on confession of their faith. One of them is a member of the present senior class in the seminary at Abeih; and the other a woman from Hasbeiya, who came to reside at Beirût during the present winter. A third individual, an aged woman living in one of our mountain villages, had been propounded for admission at the same time; but she was not able to come to Beirût. We expect soon to have a special communion at her son's house for her accommodation.

This is a small accession; but it is encouraging to see even two or three indi-

viduals, concerning whom we have a good hope that they are the children of God, joining themselves to his visible church and people. There are several other candidates seeking the privilege of church-membership, some of whom will probably be received at our next communion.

We have much satisfaction in the two persons just admitted at Beirût. The young man gives promise of extensive usefulness. His influence in the seminary is good, and he spends his vacation, with commendable zeal, in efforts to enlighten and benefit the people of his native village, and also in going about and distributing tracts, and conversing with people in other villages.

Our Hasbeiya friend is a woman of an excellent spirit. She cannot read; but she can hear and understand. We trust she has heard the gospel with everlasting benefit to her soul. It seems to me that I never saw a person who is unable to read, show so thorough a knowledge of the word of God, and such an aptness in quoting it in conversation. And what is better still, she seems to have the precious truths of the gospel, not only in her memory, but in her heart. And rarely do we see one more zealous in endeavoring to communicate them to others. She has lately buried a beloved daughter; and her demeanor in affliction has been such, as greatly to honor the gospel, and edify those around her.

Mr. Whiting says the congregations both at Beirût and Abeih are solemn and attentive; and he thinks that there is more than usual prayerfulness among Christians. At Hasbeiya, and also at a village near B'hamdun, the word is listened to with apparent pleasure and profit.

Aleppo.

LETTER FROM MR. FORD, DECEMBER 27,
1850.

THE Herald for February contained a letter from Mr. Ford, dated October 30, giving a very interesting account of the recent outbreak of popular violence at Aleppo. In the present communication the history of this unhappy affair is continued to its termination.

Renewal of Hostilities.

During the fortnight succeeding the first outbreak, and up to November 1, the Pasha was actively employed in collecting a body of troops sufficient to enable

him to regain his authority. By special posts, despatched in all directions, he drew from the nearest towns of Syria and Turkey all the forces that could be spared; but prior to the date just mentioned, he had under him only about five thousand regular soldiers, with one or two thousand irregulars. Having received explicit instructions from the capital, however, as to the course he should pursue, and fearing that the defection would increase by delay, he resolved to make a bold onset. With five thousand troops, such as those of England or France, or with half that number even, his task would have been comparatively easy. But with the half disciplined and untried soldiers of Turkey, many of whom are convicts sentenced to the army, and with the strong probability that in a severe contest they would themselves turn rebels, his undertaking was somewhat hazardous; and those who knew how small the force actually was, when the contest commenced, felt no small degree of anxiety as to the result.

The first intimation which the inhabitants in general had of the renewal of hostilities, was the sudden roar of cannon, on the afternoon of November 5, while the markets were all open, and the streets crowded with their usual busy throng. On the morning of that day, while all was comparatively quiet, and no one suspected his design, the Pasha sent for the chief men of the city, for the purpose, as he said, of consulting with them on the state of affairs. A number of those who were invited, were connected with the rebels, directly or indirectly; and one of them was their favorite chief, for whom they had procured the office of governor or mayor of the city at their first revolt. No sooner had they all assembled, than the Pasha surrounded them with his troops, and told them they were prisoners. Those who had been implicated in the rebellion, were put into strict confinement; the others were only detained in a place of safety.

The intelligence of this measure at once aroused the anger of the insurgents; and they flew to arms. But before they had time to collect their forces, or make any aggressive movement, the cannon of the castle and barracks opened a heavy fire upon their quarter, and at the same time a body of troops, advancing into the streets, gained possession of a portion of the disaffected district. This they pillaged, and then set on fire.

Thus, without a moment's warning,

the city was thrown again into a state of siege; and the peaceable part of the citizens, hastily taking refuge within their own houses, remained in anxious suspense, unable to learn the position of things, and knowing what passed only from the roar of cannon and musketry, or from the clouds of smoke that rose above the burning markets and houses. It should be observed that Aleppo has a high castle in the centre of the city; and there are well fortified barracks just outside, on a hill towards the north-east. Provisionally, as it would seem, the quarter of the city where the insurrection mostly raged, lay directly between the castle and the barracks; so that it was fully exposed to the fire of the troops from both places, and, at the same time, so separated from the rest of the city as to leave in comparative quiet those of the inhabitants who were not directly engaged in the warfare.

Darkness at length put an end to the struggle. The insurgents had already become convinced that they were unequal to the contest; hence they made but little resistance on the following day, and even began to think of a reconciliation with the Pasha. On perceiving this hesitation, the latter slackened his efforts, and drew off his troops from the attack; so that the day passed without any decisive results. Mr. Ford continues his narrative as follows.

The Final Contest.

But it would seem that the rebels mistook the moderation of the Pasha for cowardice; and, flattering themselves that either he was afraid to go farther, or the soldiers were disaffected and unwilling to fight against them, they began to rally to ward the close of the day for a more vigorous effort. Unfortunately for them, their hopes were at this juncture excited by intelligence received from the desert Arabs, that the latter were coming in large force to join them. Encouraged by the purport of such tidings, and now confident of success, they immediately despatched bands of armed men in every direction through the city, and called for recruits. Those whom they could not persuade by fair words and large promises, they endeavored to compel by threats and violence; and so hopeful did their cause appear, that many who had hitherto remained neutral, stimulated now by the desire of booty, and fearful of the consequences to themselves, should the rebels conquer without their assistance, were induced to join their ranks.

These efforts having been kept up throughout Wednesday night, a large force assembled in the disaffected quarter on the following morning, eager for battle and sanguine of success. The promised reinforcements from the desert did not arrive; but there was no time to be lost, and there seemed to be no lack of numbers to insure them the victory. They determined, therefore, to make a bold attempt, and gain possession of the barracks, where the Pasha then was with the principal part of the troops.

Collecting all their forces, they sallied out of the town into the open space between the city and the barracks, filling the air with their shouting, in which mingled the shrill voices of hundreds of women accompanying their husbands, brothers and sons, in true Arab style, to the battle. With dancing and gestures of defiance, some brandishing their swords, others with clubs and spears, and others still with long guns, crouching low among the grave-stones to mark each his man among the soldiers, they advanced slowly, as if waiting in their infatuation for the troops to leave their ranks in a body, and join them. About one thousand regulars, and fifteen or twenty pieces of cannon, were stationed just outside of the barracks, and coolly awaited the advance of the mob. It was a severe test of the fortitude and discipline of Turkish soldiers, who are but little accustomed to regular fighting; on this occasion, however, their conduct was admirable. As soon as the crowds were fairly exposed on open ground, and had advanced quite near, the cannon were brought to bear, with tremendous effect; and a galling fire of musketry swept down the foremost ranks of the rebels, and threw them at once into confusion and dismay. At this moment a large body of mounted irregulars, kept in reserve, charged upon them, and completed their overthrow. A precipitate flight saved the greater part of the crowd. Still a large number fell; and the soldiers, pursuing them into the streets and houses, and even into the sacred recesses of the mosques, slew many more. No further resistance was offered; and nearly the whole of the insurgent quarter became a prey to the eager soldiery, who pillaged, destroyed and burnt, till night interrupted their work.

The number killed during the three days is not accurately known. Some say five hundred, and others fifteen hundred; while the official report of the Pasha presents a higher estimate. Of the government troops not more than one hundred fell.

A New Pasha—His Measures.

For a few days the people seemed like men waking out of a dream, who know not where they are. Of those who took no active part in these scenes of violence, there were thousands who had looked on with indifference, if not with complacency; and there were very few, indeed, who would have been ready to take up arms for the maintenance of order, or the support of the rightful authority of the law. Most persons secretly rejoiced in the spoliation of the Christians; and some boldly avowed their regret that so little Christian blood had been shed. During the contest they felt no solicitude, except so far as they feared violence for themselves and their families. Such is the universal habit of orientals. Perhaps not one of all these thousands allowed his mind to reflect upon the consequences of this outbreak, or the awful scenes of pillage, bloodshed, and unmentionable atrocities that would certainly have filled the city, had the rebels gained a slight advantage over the troops. Nor did they seem to have thought of the possibility of such a severe retribution falling upon their lawless fellow citizens. The lesson was needed; and it has been felt, not only here, but throughout the country. In most of the large towns in Northern Syria, and even in Turkey, the spirit of rebellion was rife; and the fate of the Christians in many places seemed suspended on the issue of the contest in Aleppo. But the news from this city acted like a charm wherever it went; and the good effect of it will be felt, it is to be hoped, in future years.

Efforts were made to recover the property which had been taken from the Christians; but the endeavor was successful only to a very limited extent. A small portion was rescued from the village Arabs, and certain suspected houses were searched; still the amount regained was of little value.

At this juncture it was intimated that a new Pasha had been appointed, who had been selected with special reference to this occasion, and to whom full authority would be given to settle the affairs of the city. He was announced as the late Ambassador of the Porte to London, and a man of superior intelligence and ability. He arrived early in December, and proved at once, by the promptness and wisdom of his measures, and the energy with which they were executed, that he was well qualified for his post.

The work of apprehension and investigation has been carried on vigorously up to this moment. Several hundreds have been arrested as participators in the robbery; and many of them are from among the more respectable class of Mohammedans. The bastinado has been revealing secrets that astonish and put to shame all classes; for many who would have been thought above suspicion, have been forced, under the lash, to disclose their guilt, and produce the stolen property concealed in their houses.

So severe and stringent have been the measures of the Pasha, that the class of Moslems most open to suspicion, and the relatives of those already arrested, are well nigh driven to desperation. A few days since the city seemed once more on the point of rebellion. A large number of desperate men had formed the plan of attacking the Christians in the night, and murdering all whom they could lay hands on, and then hazard the consequences, willing to gratify their revenge at any risk. Prompt measures were taken to keep the peace; and in one night a number of persons were seized, being already armed and proceeding on their bloody errand. Report says there were several hundreds.

The Future.

But this whole affair, in whatever way it may be settled, seems likely to result in a very unhappy manner for the Christians. The spirit of hostility to them, so natural to the Mohammedans, has been stirred up afresh; and there is now a feud of blood which may last for years, and keep them in a state of perpetual terror, if not of imminent danger. If the Christians would take warning from the past, and order their conversation more in accordance with the gospel; could they be taught to cherish the spirit of forgiveness and charity for those who have injured them, there would be reason to hope for great benefits from what has occurred. But from all that we see, there is no ground to anticipate any such favorable change. On the contrary, the spirit of pride, violence and hatred seems to have increased in them; and they think only of revenge. Indeed, they exult over the sufferings inflicted upon the innocent as well as the guilty for their sakes. Neither priests nor people are ready to receive admonition; and God in his providence may yet visit them with sorer judgments, till they learn to fear him. How sad it is to see churches, bearing

the name of Christ, and thousands calling themselves Christians, who can in no way be distinguished from Mohammedans, Jews and infidels, except by their dress and their professions!

Mosul.

LETTER FROM MR. MARSH, DECEMBER 23, 1850.

MR. MARSH is still constrained to speak of "steady and crafty opposition" at Mosul; but he is persuaded, nevertheless, that the doctrines of the cross are making progress. This is proved, he thinks, by the number who assemble, from time to time, to hear the preaching of the gospel.

The following description of a meeting, held about the 1st of December, cannot fail to gratify those who desire the restoration of spiritual Christianity to a most interesting portion of the earth.

An Interesting Meeting.

Our brethren in Oroomiah have been greatly blessed of the Lord. Two stars from their system, in their revolution toward Bootan, where I trust they will prove stars of the first magnitude, were for a few days within the range of our vision. Deacons Syad and Mosheil left Oroomiah, November 7, and reached Mosul, November 27. They had an interesting tour through the mountains.

It was a novel spectacle for Mosul to see missionaries from Persia; and we felt that "the way of the King of the East" was preparing. On Sunday evening, December 1, they met with us for the last time. Jeremiah too was called for; and, with some solicitude for the result on our persecuted flock, I concluded to listen to the request, and let our right hand man go to escort and introduce our brethren from Oroomiah, and then return. At this farewell meeting I was surprised to see thirty persons present. Jeremiah, Mechiel, and our two angel visitors, with myself, were able to unite in a hymn in modern Syriac; and the impression was pleasant and solemn. Jeremiah preached, taking for his text that touching lament of his namesake, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" The small room was crowded; the subject was of deepest moment: the preacher was thoroughly roused. He sat, and we all sat around in oriental style. As the truth poured forth, like molten iron, our hearts began to melt and flow together,

and soon there was one common glow. The baptism of fire seemed, indeed, to have descended. Men leaned forward in the most eager, riveted attention; and once or twice approval was even uttered aloud, as if quite involuntarily. Deacon Syad followed in a strain so interesting, that his hearers called out Deacon Mo-sheil, as sometimes a favorite speaker is called out in America. He caught the spirit of the occasion; and when he closed, and fervent prayers had ascended, and another song of Zion arisen from happy tongues, Mechiel pronounced the benediction. But not one moved from his seat. They had listened for two hours; and the spell was so deep that none seemed willing to break it. I felt assured that God had purposes of mercy for Mosul. Next morning about a dozen accompanied the three deacons out of the city, and bade them "good-bye" between the Tigris and old Nineveh; and I rode on with them for some distance.

Deacon Jeremiah was absent nearly three weeks. At first there was no regular preaching at Mosul; but Mr. Marsh felt constrained to speak once or twice through an interpreter. "The spirit of prayer," he says, "appears to be steadily increasing."

A Trial—The Bishop.

We met, however, with one great trial in Jeremiah's absence, in the case of Botte. He is the poor man of whom I hired a school-room, and who, on that account, was thrown into prison and beaten under pretence of his not paying his tax. Our enemies, provoked by our increasing prosperity, determined at all hazards to destroy this school. Before Jeremiah left, one of the very few Armenians in Mosul had been persuaded to withdraw his son; but soon after he went to Bootan, Satan put it into the hearts of three women to charge upon our teacher adultery with the wife of this Botte. Upon this the man was provoked to retort the slander of his neighbors; and during one night in particular, a great disturbance was occasioned. The father of Botte's wife began to beat her with stones, and would have killed her, had not a neighbor interfered. But by threatening to call in the authority of the Consul, the matter was promptly silenced. Botte, however, to secure peace with his neighbors, was induced to go and be reconciled to the Bishop. Last Sunday the Bishop, before all the people, received him again, pronouncing him clean with

a wave of his cross. At first the Bishop boasted of authority from the Pasha, and threatened to put him again in prison, and forbade him to speak to us. Botte told him that we were very good people, and that we required him to love the Bishop; and he flatly refused to cease to speak with us. The Bishop, therefore, compromised the matter by allowing him to speak with us when he had business. He seems likely to have business with us very frequently. A day or two since I met him by accident in one of the proscribed houses, and spent a half hour in preaching the gospel to him. He received it gladly, and longed for more when I was obliged to leave him. As soon as he came out of the church, after being reconciled, he began to speak to Meekha's uncle about the wickedness of the Bishop. Indeed, he continually denounces this high ecclesiastic. His wife and child continue to meet with us in the rented room; and both of them read daily to a boy who teaches for us. This affair has opened the eyes of not a few to see the sin of their church.

Encouragement.

A friend of Mr. Marsh, who has not the courage to attend his meetings, talks thus to the Bishop: "Do not call me an American. I cannot be like those good men. I cannot be so holy in the sight of God." Another individual is represented as almost persuaded to accept Christ. He describes himself as in the state which led Paul to cry out, "(O wretched man that I am!)" But he cannot yet, with Paul, praise the grace of Christ in his salvation. He speaks everywhere, and puzzles and confounds the Bishop by his bold and shrewd sayings.

Hannah, a blind woman who is perhaps sixty years of age, is a wonderful instance of the love of God. She seems to hunger and thirst after righteousness, and to grow daily in grace. To hear the Scriptures read is her delight, and she speaks boldly to all her neighbors, who have a reverence for her, owing to her blindness. Indeed, they lead her about by the hand, while she preaches Jesus to them. She is alone in the world, having no relatives; and she has a small house, the use of which she offered to us in case we should lose our room. She is a cheering instance of seed which has fallen into good ground, and brings forth an hundred fold.

Often, as I have heard her utter the name of her Savior, the blessed Yessoua El Messiah, my thoughts have returned

to the Blind Asylum in New York, where it was my privilege, for a year and a half, to superintend the Sabbath school and teach a Bible class, and where I saw a precious revival in progress; and I could not but marvel that so many there rejected their Savior, while this poor, or rather this rich old blind lone woman accepts him from the first. Oh, if I could stand again in that noble monument of Christian beneficence, I would plead with those dear fellow mortals, as I never pleaded before!

Jeremiah's Report—Changes at Mosul.

Jeremiah has returned from Bootan, laden with the mercies of God. The fields are white to the harvest. At Telkafe, at Jezirah, and at many other places, they had audiences of more than twenty. In their field of labor the deacons preached at times to fifty, and were received gladly. I am fully convinced that we need a Syrian missionary this side of the mountains. The movement at Telkafe, (which we fill with Bibles from the city,) increases in interest, and will soon, I think, demand a native preacher in the Syriac. Jeremiah saw three villages of Armenians, who have forgotten their native tongue, and want a missionary from Aintab. The leader of these villages intended to write by Jeremiah; but the latter was taken sick, and did not visit them a second time, as was expected. The report which Jeremiah brings, is very cheering. I dare not leave Mosul till our brethren get a little more established; but as soon as Mr. Williams comes, I hope to visit these interesting regions. In several instances Mohammedans heard and approved the gospel; particularly those at Jezirah. I intend to keep our brethren at work; and hope within six months to send out a missionary. Indeed, Jeremiah has already made two very interesting missionary excursions.

Mr. Marsh closes his letter in the following hopeful strain.

When I came to Mosul, none of the brethren took part in prayer, except Meekha; but now nearly every one is ready to plead earnestly. In this growth of prayer I see much occasion for joy and hope. I repeat, what I hope you will never be tired of hearing, that my hopes for Mosul were never more buoyant. I see life, growth, and the presence of the Spirit of God. There is in the community an increasing dread of our work;

and parents forbid their children to learn Arabic, "lest they should read the Bible, and become American." There is also an increasing conviction that we are right; and what I call the neutral territory, is becoming larger; and we intend to "annex" it all! Soon we expect to see the Spirit of God passing over the neutral ground, and laying hold of strong men to deliver them into our hands.

Bombay.

LETTER FROM MR. FAIRBANK, DECEMBER 17, 1850.

Forms of Opposition.

MR. FAIRBANK was obliged to leave Ahmednuggur some time since, and repair to Bombay, on account of the health of Mrs. Fairbank. She has derived manifest benefit from the change; and he is now laboring in connection with the brethren at that place. His present position brings him into contact with a new class of obstacles to the spread of the gospel in Hindostan. There seems to be a great change, especially in the large cities, in the estimate which is put upon brahminism; but the transition hitherto has been rather to infidelity than to the faith as it is in Jesus. Hence it becomes exceedingly desirable that missionaries should be poured into that country, with as little delay as possible, lest the superstitions of its vast population merely give place to a dead and cheerless skepticism.

I find Bombay a very different field from the one in which I previously labored; and I meet with new and varied forms of opposition. One that appears to be peculiarly formidable, is the deism of educated Hindoos. They have no faith in brahminism; and, though professing to admire the morality of Christianity, they hate Christ, and dislike the Bible. There are small societies for debate and reading essays; and in some of these religious subjects are keenly discussed. Such subjects are also frequently treated of in the Prabhakar, the principal Mahratta newspaper which is conducted by Hindoos.

Educated natives tell me that there has been, during the last few years, a great change in the religious views of this community, and especially in the younger and educated portion of it. One who has good opportunities for observation, and who is himself speculatively convinced of the truth of Christianity, said to me the other day, "Our community has gone half way to your opinions; and do

not despair of the other half. I am firmly convinced that they will fully embrace your faith before many years." But the first half is easier than the last. They have rejected Hindooism, but in so doing they have become infidels. It is a question whether they are nearer Christianity than before they lost their faith in Hindooism.

A striking article appeared in the *Prabhakar* of last week, of which I send a translation. It exemplifies a kind of opposition which we often meet in discussions and religious conversation, as well as in printed articles. It is in the form of a letter to the editor, though written by himself, as I am assured.

Advice of a Native Deist.

The article referred to by Mr. Fairbank is as follows.

I cannot refrain from acknowledging, and with lively gratitude, that the missionaries who have come to our country, have exerted themselves with praiseworthy diligence to destroy sinful customs and practices. They have done us great favors. See! They have come thousands of miles from their native land, and have taught our people many arts, and the whole round of useful sciences. They are the men who first established schools, and convinced the government that this people is not averse to being taught, but is rather anxious for the knowledge possessed by enlightened countries. Afterwards the government followed their example, and began to establish schools. We must be grateful for what the missionaries have done for us, in establishing schools in so many places for instructing hundreds of boys and girls, even giving something for the support of such poor children as have no means, and thus instructing them. Besides, how many lacks of books have they published and distributed, year by year! And what excellent books are some of them; as, for example, the essays on the *Hole* and the *School Boy*!

But I think they have made a small mistake about their books; and if, by the favor of God, this can be corrected in future, they will not fail to render great benefits to this people. They do not seem to perceive their mistake, and so I must suggest it to them. The missionaries are ready to receive a hint from any quarter. They are not mulishly obstinate, as many Hindoos are. On this account I feel some confidence that they will heed my suggestion. But to the point.

The Hindoos are so credulous, that they implicitly receive as true the most improbable and even impossible accounts. Whatever fiction any one may invent, they assent to it, saying, "God can do anything." They do not at all inquire as to any inherent improbability or impossibility. They believe, in their credulity, that *Avatars* have come

from heaven and that *Swayambhus* have sprung up out of the earth. How can any one expect to remove such silly superstitions by telling that a virgin brought forth a son; and that a new star was created to herald his birth; that Jesus walked on the sea; that this Jesus, the Savior of the world, was seized and nailed to the cross, and murdered in such agonies; that he rose from the dead, and ascended with his body into heaven; that through faith in him we have salvation; and that no one who trusts him shall perish; and such like stories! If Jesus was produced in any different form of generation, then why not believe the same things as told in the Hindoo shasters? Why not believe the account of the generation of *Shaliwahan*, who is also said to have been born of a virgin, not yet twelve years old? How disprove that *Tukaram* was translated? In what is the relation of the death of *Krishna* by the arrows of *Kaiwartak* less remarkable than the death of Jesus? Why is it incredible that *Ramchandra* made stones float on the sea, if you allow that Jesus walked on the sea? If, in speaking of *Ramchandra*, you say that had he been an incarnate God, his wife had not been stolen by *Rawan*, nor he obliged to collect an army of monkeys to bring her home again, then how can you say that Jesus was seized by his enemies?

If you, disciples of Christ, say that Jesus was an incarnation, because he was perfect in his life, and wrought miracles, why do you find fault with those who call *Ramchandra* an incarnation, because he was powerful and holy? There are prophecies about *Ramchandra* as well as about Christ. If a star rose to herald the birth of Jesus, so did showers of flowers descend at the birth of *Ramchandra* and of *Krishna*, and that too previous to the appearance of Jesus. *Tukaram*, *Ramdas*, &c., were as spotless in their lives as Christ. There have been many such among the Hindoos; and perhaps they excelled him.

There have been many things written about the wanton sports of *Krishna*. Now if the object for which those were written, is left out of sight, and they are to be received as proofs of his abandoned character, why shall we disbelieve the disreputable things written concerning Jesus by some famous authors? And why conclude that those who wrote of his virtues only, are to be believed, and the others to be rejected?

When the missionaries begin to make a difference between things that differ, the Hindoos will not be slow in following. Well, these things are so; wherefore I beg, with the most profound deference, to suggest to the missionaries that there appears to be no advantage to the Hindoos from this kind of stories. Then draw from the resources of your own minds what will benefit these ignorant Hindoos. Instead of such vapid stuff, prepare for them books of sterling value. These should contain morality and religion too; only leave out the name of Jesus. Instead of that word, write

God. You believe that Jesus and God are one; then what matter if you put this word for that. If you obstinately cling to it, you deserve to be called obstinate.

I have seen your books in the hands of many who were reading them with much attention. I have seen such erasing the word Jesus, and writing the word God. You have published some excellent prayers in which the only fault is, that at the close you write, "Hear us for the sake of Jesus." Do reconsider this subject and cease writing these improbable things, that never happened, and things about Jesus. If you will write about the true God only, you may bring back the backslidden Hindoos, who worship thousands of gods.

If plain Mahratta is not good enough for prayers, and you must imitate the brahmins in using Sanscrit, (referring to the Church of England prayer-book, in which high words abound,) and if you think you must say there is no salvation but through Jesus, then let prayer be made night and day to God, that if it is his will, the Holy Spirit may enter these hearts. It is a difficult business. Better throw it on God, and yourselves engage in really making your books (what you call them) "useful to the Hindoos."

Do not forget either that man has a body as well as a soul, and that these are intimately connected. It is of little use to talk to hungry men of the things of eternity, though in the most solemn manner. His thoughts will still rest on time, and he be contriving how to satisfy his hunger. This people have a saying, namely, "Potoba and then Vithoba;" which means first the body, and afterwards the things of religion.

But a word to the wise is sufficient. If you do not attend to the suggestion I have made, your labor will prove vain; your books will be used, as they now are, for waste paper in the bazar shops; and the rich benevolent people who think to make merit by sending you here and propagating their religion, will at last begin to think that you too are laboring only for the sake of a living. If you do not heed my suggestion, I believe you will have to answer for it before the bar of God. I am your friend and impartial adviser, and a

Worshiper of the God of Nature.

Ahmednuggur.

LETTERS FROM MR. WILDER.

THE present letters are devoted to the religious history of a young brahmin. A perusal of the extracts which follow, will enable the friends of missions to understand and appreciate the trials through which many are obliged to pass in heathen lands, on avowing themselves the disciples of the Lord Jesus Christ. Nor is this all. Some will possess a better idea, after reading this communication, of the disappointments and griefs to

which missionaries are occasionally subjected. At the close of the letter, Mr. Wilder says, "You see here one reason why your missionaries die soon. Such cases occasion anxiety, which cannot be endured without injury to health and life." The first letter is dated September 21.

Baptism of a Brahmin.

The native town of Vyenkut Row is Mominabad, about ninety miles distant, in the dominions of a native prince. But the treaty stipulations between this prince and the English government provide that his army shall be officered, to a certain extent, by Europeans; consequently, several English gentlemen have been stationed there, and a school has been established for native youth. In the providence of God a pious Indo-Briton, connected with the Church of England, was called to be the teacher of this school. In accordance with existing regulations in all the government schools of the country, he was required to exclude the Bible and all religious instruction; but fearing God rather than man, he seems to have improved every favorable opportunity for acquainting his pupils with Christianity. Among these pupils was Vyenkut Row.

His teacher did not understand Mahratta, being employed to teach only English. Their medium of communication, therefore, was Hindostanee and broken English, their only Bible being in English. But strange truths fell on the ears of this young idolater; his soul was startled by them. He had been instructed according to the strictest principles of brahminism, and thought himself sure of the highest joys of an imaginary paradise. Now, however, he learned that he was a sinner, justly condemned by the law of a holy God. He found his own conscience answering to this truth; and hence the need of a Mediator. He looked again to his heathen gods; but they were powerless to save. Then came the doctrine of salvation by Christ, in the simple language of his humble teacher. But it is not for me to tell what feelings were stirred in his bosom. Suffice it to say, he became convinced of the truth, and also, as we trust, a humble believer in Christ.

My first acquaintance with him was nearly four years ago. He came to Ahmednuggur, bringing a letter of introduction from his teacher to the English chaplain, who happened to be absent. Learning for the first time that there were missionaries here, he immediately came to

us. His object in visiting Ahmednuggur was to renounce Hindooism at once. We became greatly interested in his history. He joined our seminary as a scholar, and remained some days.

But his friends soon followed him. They had marked the change in his appearance with sorrow; and, fearing his purpose, they hastened to arrest it. The tears and entreaties of his mother prevailed, and he returned with her. Our prayers followed him, and we improved every opportunity of hearing from him. At length his teacher passed this way, and our hearts were gladdened with the assurance that he was still firm in his purpose to follow Christ. He had abandoned all the essentials of Hindooism, and his friends had become discouraged in their efforts to bind him again in the shackles of their faith. The most which they could hope for, was to prevent, or at least delay, the overwhelming disgrace they feared he would bring upon them by publicly professing his faith in the despised Son of God.

In September, 1849, our young friend came again to Ahmednuggur. He started with a fixed purpose to renounce Hindooism at once. On his way he met with a pious English gentleman, who became exceedingly interested in his history, and who, in the exuberance of his joy at finding one so remarkably called and taught of God in the midst of this dense darkness, showed him very injudicious attentions, immediately taking him under his patronage, and introducing him to many other persons that naturally felt a similar interest in him. The result was as might have been apprehended. He lost his balance. The triumph of grace over nature is seldom perfect in this world; and certainly we should not expect it in such a case. After spending some time in Ahmednuggur, the gentleman left, placing our young friend in the seminary, and providing a very liberal allowance for his support.

A new development of his character now appeared. He had been caressed, till his expectations of money and distinction were greatly raised. On the other hand, the ties that bound him to his relatives, especially his mother and his young wife, were strong; and he felt every inducement to put off his purpose of immediately professing Christ. Indeed, some of his new Christian friends advised him to delay, and try to get his wife to come with him. This was Satan's artifice, and it succeeded. He wrote to his friends, and even prevailed on his

wife to come to him; but his watchful mother and sister came also; and, instead of any opportunity to persuade his wife to renounce Hindooism, he found the strictest possible watch instituted over himself.

Weeks and months passed on. He was often with me, always ready to read the Bible, and talk of the love of Christ; and he prayed and wept with a degree of feeling and earnestness that I have never seen in any other Hindoo convert. But when we read Matthew x. 32-39, he looked troubled, and was silent. At length he would remark, "Yes, I must give up all for Christ;" but it was evident that he felt unprepared.

At the end of seven months, he was still unprepared for the decisive step. Some thought him a hypocrite; and of this number was the English gentleman who had done so much for him. He returned to his home; but he found no peace. At length he went to Ahmednuggur again, drawn thither, it is hoped, by the Holy Spirit.

Since his return to us he has appeared to be of "one mind," ready and anxious to give up all for Christ. He was baptized last Sabbath, and has thus far witnessed a good confession. A crowd of violent brahmins assailed him, immediately after the morning service, and pressed him so hard that he took refuge in our house. They again interrupted our communion service in the afternoon, and we were obliged to call in assistance from the magistrate to keep them quiet.

A severer trial is still pending for this young disciple. His parents will soon hear of his apostasy, and will hasten, with mingled rage and affection, to tear him from us. They cannot restore him to caste; but having him once in their power, they can doom him to a life of disgrace and sorrow, and prevent any active efforts by him in the cause of Christ. Pray for him, that he may have grace to endure to the end, and may be delivered from the wiles of the adversary.

A Strong Temptation.

Mr. Wilder continues the history of this interesting young man, under date of September 27, as follows.

What we most feared, has actually taken place. Vyenkut has left us, and gone back with his parents. They came, as we knew but too well they would. They reached Ahmednuggur Tuesday evening, September 24. Contrary to the

usual policy in such cases, instead of coming directly to our premises, and collecting an excited mob, which would have served to alarm the new convert and put him on his guard, and which would have enabled us also to repel them by aid of the civil magistrates, they encamped at a distance in the city, and commenced their weeping and lamentations, sending messages to him, that they were starving themselves to death, were just on the point of dying, and begging him to come and see them "once more." He was much agitated, and burst into tears, with an exhibition of strong filial affection. We conversed and prayed with him, and he seemed strengthened.

But the next morning his feelings again overcame him. Most affecting messages continued to arrive from his parents, and his resolution failed him. As before, we only advised and prayed with him, leaving him free to act for himself. Irrepressible as his anxiety was to see his parents, he still had some idea of the danger, and begged us to let him have some persons to accompany him. Three or four native Christians, and two government persons went with him.

The interview was described to me by the Christians who accompanied him. There was much weeping on both sides; and earnest entreaties were made by the parents and brother, that he would go back with them. After two or three hours the party returned, and we blessed God for the deliverance.

But soon all our anxieties were again painfully aroused. In the evening his parents sent pressing entreaties for him to come and see them "once more." Again Satan got the mastery. Vyenkut wept and begged to be allowed to go. As before, we advised him, and strove faithfully to point out the danger to his body and soul. He listened to our advice, seemed strengthened and resolute to endure. The next morning (yesterday) we conversed with him again. He spoke of his firm purpose to cleave to Christ, and give up all for him. But at eight o'clock a message came that he was leaving with his parents. The shock to our hearts and hopes I need not describe. It was even so.

Taking with him two or three Christian friends, he had gone to see his parents again, without first acquainting me with his purpose. His friends and their party took him aside, and had a private interview with him. When he came out of the house, he seemed half consenting to go. Once

he begged his friends to let him come back to us for a short time, and then he would see them again. They seized their moment; drove away his Christian friends, and hurried him off. A friendly native soon came to tell us that the party were just outside the city gate, poor Vyenkut sitting on an old tomb and refusing to go. We hastened thither to encourage him with our presence; but he was not to be found!

A letter was subsequently received from the Indo-British teacher of Vyenkut, which stated that his parents had taken him to a village near their residence, where they kept him in close custody.

A Good Deliverance.

Mr. Wilder wrote again, November 21, in the following language:

A young brahmin, in European dress, knocked at our gate, under the assumed name of Peter. His voice betrays him. It is young Vyenkut. By the aid of his faithful friend, the Indo-British teacher, he posted horses; and, watching a favorable opportunity, he eluded the observation of his friends, threw on his European dress, the better to disguise himself in case of pursuit, and thus escaped, as a bird from the snare of the fowler. We praise God for his deliverance, and hope and pray that he may prove a second Peter, to strengthen his brethren, and manifest like love and zeal in the cause of his Savior.

Vyenkut was at Ahmednuggur on the 14th of December. He appeared well, and resolute in his purpose to cleave to his Master at whatever sacrifice.

Fuh-chau.

LETTER FROM MR. PEET, OCTOBER 21, 1850.

It is already known that our brethren in Fuh-chau have been somewhat embarrassed in obtaining suitable accommodations for dwellings, chapels, schools, &c. Mr. Peet is now able to report a very unexpected change in the policy of "the powers that be;" and we may indulge the hope that hereafter this hindrance to missionary labor will have no existence.

The Heen of Min—Change of Policy.

I take the liberty to send you a translation of a proclamation, recently put forth in our favor by the authorities of

this city, which seems to me, all things considered, to be one of the most interesting documents of the kind that I have seen since I came to China. The officer who issued it is a Tartar, and occupies the office of Heen. "In common language," says Dr. Morrison, "the name of the Heen answers for the name of the officer who presides over it." The city of Fuh-chau with its suburbs is divided, from north to south, into two heen. The eastern portion, in which we live, is called Min Heen. The officer in his proclamation, therefore, speaks of himself as the Heen of Min, in the same way that we speak of a justice or a judge of any particular place.

This officer, about a year ago, prevented me from renting a room in a temple in the city, for the purpose of distributing tracts and talking to the people; and he declared to my teacher that while he held office here, I should not have such a place in the city. Not long afterward, he opposed Mr. Richards, and prevented him from renting a building lot in the eastern suburbs, outside of the city wall. And, again, a few months since he obliged us to relinquish a bargain already made, for a lot in Nantai, a place situated in the southern suburbs, between our present stations and the city. We gave up the place, but refused to receive back the money which we had paid, insisting that we had special need of another dwelling place, and requested him to assist us in obtaining one.

At length another place was offered for rent, within thirty rods of the one we had just been compelled to abandon. The owner of this received a private note from the Heen, giving him permission to rent to us. At the same time, however, there began to be some opposition to this step from two or three old men, who seemed to have much of the neighborhood under their control. We rented the place, nevertheless, and according to agreement it was to be delivered up in one month.

The next day, towards evening, I visited it; and in a short time I found myself surrounded by a small army of boys and youth, headed by these old men. They talked very loud, and threatened many things, while I remained; and they allowed the boys to follow me with shouts and stones for some distance. A few days afterward, Mr. Doolittle was at the place, and they treated him in like manner. The Heen then put a notice on the wall enclosing the ground, forbidding disorderly conduct, &c. This was soon

torn down by the old men; and a remonstrance was put up in its stead. In the mean time we received a request from the Heen not to go to the place, "till he had called the old men to his office and counseled them." Soon after this, the Heen issued the following proclamation, which was posted up in five different places in the district; and another copy was given to us for our use on the ground.

On the day that the lot was to be given up according to agreement, Mr. Doolittle and myself went to the place, and took possession by receiving the key from the owner. Several well dressed and elderly looking Chinamen were present, and nodded assent to the transaction, the whole neighborhood around being perfectly quiet. Not a dog even moved his tongue against us. Thus the Lord has caused one of the rulers of the land, unsolicited on our part, to speak in our favor; and by this means he has made even our enemies to be at peace with us.

It is expected that Messrs. Johnson and Doolittle will reside at this new station; which is considered one of the most eligible sites for a missionary that can be obtained outside of the city walls, it being about midway between the place at present occupied by our brethren and the city walls, and in the immediate neighborhood of a large population.

The Heen's Proclamation.

Men holding office in China are promoted or degraded by their superiors, according to their merit or demerit. There appears to be a certain scale by which the claims of successful aspirants to rank and power are graduated; and hence the author of this proclamation speaks of his "ten degrees of merit."

It will be inferred from the tenor of the following document, that Gñung-seong-p'huo is a district of Fuh-chau. The "shays" which constitute the district, are four in number, each of them having its temple or altar. Formerly twenty-five houses composed a shay; at present, however, the number of dwellings is by no means uniform.

A special proclamation by Lae, Heen of Min, Fuh-chau, promoted to the tenth degree, for ten degrees of merit, issued in order that the business of the "flowery flag" nation's teachers, who have rented a dwelling-place of Teong, in Gñung-seong-p'huo, may be clearly and fully understood.

That place is outside of the city. It accords with the treaty, and is no infringement of it. Therefore, the lease ought to be respected. Disturbances growing out of this cannot be tolerated. Yet the igno-

rant and stupid people of the place still allowed their sons to assemble children, in large numbers, to throw pieces of tile at the outside-country-men, when they passed in and out, to hoot at and to press upon them, in order to terrify the outside-country-men, to make them flee, that they might not quietly dwell there, till the Heen made a clear announcement, that to presume further in their self-will and obstinacy would be truly contempt of authority.

The Heen having sent messengers to the four shays of Gning-seong-p'hwo, to assemble their elders and chief men at the Hall of Justice, to make investigation, has now received their testimony at the Hall, clearly given, that they desire to respect authority and their compact, that the men of their village shall not again dare to make disturbance, which is on record.

Notwithstanding, fearing that depraved persons may again open the former track, besides sending messengers and rigidly examining every item, a special proclamation has been added, to make the scholars, elders and people of each of the shays of Gning-seong-p'hwo understand. Ye ought to know that the outside-kingdom-men have obeyed the imperial will, in renting a dwelling-place outside of the city. Disturbance depending upon the mouth, and springing from it, cannot be allowed.

The house lot has now been rented, and the bounds are clearly defined. Moreover, it does not interfere with the inhabitants of the place, even so much as the down of the feather. Hereafter it will be important that there be mutual instruction and counsel (among the people), as they are severally bound in compact with their sons and younger brothers. When meeting the outside-kingdom-men coming in or going out, treat them with propriety, modestly yielding, and holding self in check; then both parties will dwell quietly, and each being without crime, it is hoped that there will be lasting harmony, and that great peace will be mutually enjoyed.

Should depraved persons, despising this compact, again open the old track, and with the mouth beget disturbance, soldiers will at once be sent out to seize and bring them to the Hall of Justice, and a severe punishment will follow. The elders and principals of the shays will be involved in the same, and suffer with such offenders. It being thus decided, can it not be inflicted, eh? Let each tremblingly revere, and not treat with contempt, a special proclamation!

Tauu Kwoong, 30th year, 8th month, 11th day, put forth.

The date of the foregoing proclamation is September 16, 1850.

Value of this Document—Meaning of Port.

The above document is important, as it bears honorable testimony to the cor-

rectness of the course which we have hitherto pursued; as it gives us our proper title as teachers, and of course recognizes our right to teach; and as it severely censures those who have treated us ill without a just cause, and threatens them with punishment if they repeat it again. The Lord has thus been pleased to bring us into communication with the authorities of Fuh-chau in a very peculiar and interesting manner; so much so, that some of the people now accuse their own officers of favoring us more than they do them. There is, however, no good ground for this assertion. All that they have done for us, they have been compelled to do from the force of providential circumstances, and not from any particular desire, or even willingness, on their part to aid us in our work.

The following statement of Mr. Peet in regard to the meaning of "Port," as contained in the treaty between England and China, will be read with pleasure.

Our English brethren, in an official and legal manner, have secured a portion of a Buddhist temple within the city walls, where they continue to reside; although the Chinese still contend that it is contrary to the treaty. It is probable that it was partly on this account, at least, that the officer took occasion in his proclamation to say, that we had acted in accordance with the treaty in renting a place outside of the city. This is an important admission, and shows that the words in the treaty, translated "port," are not to be taken in a perfectly literal and restrictive sense, but, according to this officer, mean outside of the city simply, however near. This being once granted, the treaty gives us the same right to settle within the city walls, as it does in their immediate neighborhood outside.

It has been quite a common sentiment among the people here, that the treaty requires us to locate at least thirty *le* (nearly ten miles) from the provincial city; that it is so understood at Peking; and that it is simply owing to the condescension of the officer that we were allowed to settle where we first located, nearly three miles from the city. We now hear very little about such restrictions; and expect to hear still less the longer we continue here. The question now pending is, whether foreigners shall be allowed to reside within the city walls or not? Our English friends are practically giving an answer to that question.

Proceedings of other Societies.

THE RHENISH MISSIONARY SOCIETY.

THE January number of Evangelical Christendom contains a history of the Rhenish Missionary Society, prepared by the Rev. L. Von Rohden, Assistant Inspector of the Barmen Missionary Seminary. As it is the most satisfactory account of this society which has appeared in the English language, the friends of missions in America will doubtless be glad to have an opportunity of perusing it.

Tidings have recently been brought to this country from Cape Town, setting forth the imminent peril of the stations of the Rhenish Missionary Society in Damaraland. It would seem that the Namaquas are waging war with the Ovaherero nation, and that much blood has already been shed. One missionary and his wife escaped with difficulty, the place in which they lived having been destroyed. The Namaquas threaten the ruin of the other stations. These facts will invest that part of the following sketch which relates to Damaraland with a melancholy interest.

Organization.

The Rhenish Missionary Society was founded in the year 1828. Three associations, those of Elberfeld, Barmen and Cologne, united in the autumn of the above year, that they might, with common powers, attempt to send out missionaries to the heathen world, and take under their direction the stations which might be founded by them, and implore their common Lord for his blessing on that work. The above three associations were soon joined by others, in the Rhenish provinces and in Westphalia, having the same objects in view. The associations thus combined, which, up to the present time, have been joined by about fifty other small and large associations in Western and Middle Germany, bear altogether the name of the Rhenish Missionary Society. The associations have appointed a committee, or, as we call it, "a deputation," consisting of twelve individuals, the whole residing either in Elberfeld or Barmen, who have the management of its affairs in their hands. They hold, for this purpose, regular meetings once a month, or oftener, in the mission-house. A part of the correspondence is conducted by the members of the deputation themselves; but the principal part of the business devolves on the inspector of the mission-house. Once a year, or even oftener, the deputation summons delegates from all the combined associations to a general assembly at Barmen; lays before them a report of their proceedings; and adopts such resolutions as may appear to be necessary for the extension and furtherance of the work. The general assembly decides by a majority of votes.

When the Rhenish Missionary Society met in the autumn of 1828, one of the associations composing it, viz., that of Barmen, had already for three years established a mission seminary; and had published also a missionary gazette, the Barmen Missionary Gazette, of which 20,000 copies were in circulation. The mission seminary had at the first for its object to give young mechanics the necessary instruction to qualify them for going out as missionary assistants to the heathen. But soon this plan was enlarged so far, that the young men should be educated with a view of becoming actual missionaries, who should pass their theological examination here, and should be ordained to go out as ministers to the heathen; only by way of exception are they sent out without being ordained as catechists, or even as assistants and mechanics. The Rhenish Missionary Society undertook, immediately after its foundation, the direction of the Barmen mission seminary. The Inspector and the pupils were placed under its control. The first was a permanent member of the deputation. Dr. Richter was then the Inspector; and he remained so till the spring of 1847, when he suddenly died. He was assisted by his brother, W. Richter, who died about two years before him. His place was filled by the writer of these lines, L. Von Rohden, and that of Inspector by C. Wellmann since 1848.

South Africa Mission.

The first missionaries of the Rhenish Missionary Society were sent to South Africa, to the territories of the Cape. They were four pupils of our mission seminary; one of them was a medical practitioner, and married. In the summer of 1829, they proceeded, together with the first missionaries of the Paris Missionary Society, in the same ship with Dr. Philip, superintendent of the London Missionary Society at Cape Town. The Lord granted them the success of establishing there at first three stations, and soon afterwards two new stations. The two brethren, Lückhoff and Zahn, were, immediately after their arrival, invited by two small missionary associations in Stellenbosch and Tulbagh to enter into their service. They did so; and they remain at these stations up to the present time. Those local associations have lately made over their chapels and buildings to the Rhenish Missionary Society; and Stellenbosch and Tulbagh are now our stations. To the first belongs also the out-station of Sarepta, and to the last the out-station of Steinthal. At these four places there are now about fifteen hundred baptized persons, of whom about five hundred are communicants.

The two other brethren who went out

with Dr. Philip proceeded farther into the interior of the Cape territory, and purchased in the neighborhood of Clanwilliam the property of a boor, to which they gave the name of Wupperthal. That was our third station. There they established a little colony of heathen of color, to whom they endeavored to communicate not only the spiritual blessings of the gospel, but the benefits of civilization. The Dutch boors call these small missionary colonies institutes, and are very hostile to them, because the poor heathen naturally go more willingly to the missionaries at the institutes, where they are treated with friendship and kindness, than remain at the farm-houses of the boors, where they are subjected to treatment both iniquitous and unmerciful. Carpenters, shoemakers, curriers, hatters, house-stewards, partly sent by the Missionary Society itself, settle in the African Wupperthal, and instruct the three hundred Hottentots who have gathered around them, not only in Christianity, but in various handicrafts and other useful arts. The result is not very brilliant, but it is very satisfactory. The institute of Wupperthal maintains itself, and requires no assistance from home. All who reside in it are baptized, and walk worthy of the gospel. A strict discipline is kept up, and every one exerts himself to earn his livelihood in a respectable manner, and to leave off the former Hottentot habits of filth and theft. But the German colonists who have settled among them have, in part, set them a bad example; and the society has believed it to be their duty to abstain entirely for the future from sending out such a class of colonists.

Already, in the year 1830, two other stations had been founded in the Cape colony; and to fill them three new missionaries were sent over from Barmen in that and the following year. One of the newly formed stations was also an institute at the mouth of the Elephant River, and is called Ebenezer. The other, at Worcester, was placed in circumstances precisely similar to the village stations at Stellenbosch and Tulbagh, and experienced very similar fortunes. Ebenezer was, much against the will of our society, established in a very unfavorable situation. For the fertility of the soil depends on the rise and overflow of the Elephant River; and often for several years, sometimes for six or seven years in succession, it never overflows its banks; whilst the continuous drought is of very usual occurrence, and the Hottentots of the district suffer severely from famine; and the station would at last have been given up, if it had not formed an extremely important starting point for intercourse with the territories of Namaqua and Damara, to which the principal operations of our society are now turned. The number of inhabitants at Ebenezer is comparatively small, between three and four hundred; but they are nearly all baptized, and they walk as becometh Christians.

These five were, till a short time ago, the only stations of our society, within the old

limits of the Cape colony. Latterly there have been added the institute of Saron, near Tulbagh, and the station of Komaggas, in the north-west corner of the colony. At all the stations, buildings for the schools, and churches, and dwelling-houses for the missionaries, have been erected; and everywhere a formal living in community has been organized, that is, in every missionary community there are chosen, from among the baptized natives, elders or presbyters who form the kirk session to the missionary, and who maintain discipline over the community. Clerks and church officers are chosen, native assistants are educated, who especially give their aid in the schools. Missionary associations are established; and the people, though nearly all very poor, contribute according to their ability to the support of their ministers. The number of the natives in the territories of the Cape that are under the superintendence of our mission, reach probably to about seven thousand; of whom twenty-three hundred and forty are baptized, and seven hundred are communicants. The preaching of the gospel has nowhere encountered systematic opposition from the natives themselves; and the government has hitherto shown itself, for the most part, very favorable to the operations of the missionaries. On the other hand, the boors are, almost to a man, bitter foes of the missionaries, because they rescue the negroes from their cruel oppressors; and if they, the boors, should ever succeed in obtaining a share in the government, there would be reason, not only for our missionaries, but for all the missionaries in the colony, to fear the worst.

Borneo Mission.

In the year 1834, the Rhenish Missionary Society adopted the resolution of commencing a mission in Borneo. At that time the stations in Africa were efficiently filled, with no prospect of being extended; a pretty large number of pupils were prepared for being sent out; and there was no lack of demands to occupy that large and hitherto wholly neglected island filled with heathen. In the above year, two messengers of mercy were despatched thither; and in 1836 three others followed. In succeeding years, six have been sent at different times. Thus, in the whole, eleven missionaries have gone to Borneo. But of these only five are now in the field; the rest are dead, or have been obliged to withdraw; for the southern coast of Borneo, where our brethren settled in order to enjoy the protection of the Dutch government at Banjar, is marshy and in the highest degree unhealthy. The marsh fevers prevail almost to the same extent as on the perilous coasts of Western Africa. The Dutch government did not seem, at first, to regard with pleasure the introduction of our preachers into Borneo; and our first messengers had first to undergo a year's probation in Java, before they could obtain permission to pass over into Borneo; but now

the government is much pleased with the settlement of our missionaries there; supports them wherever they can; and seeks by this means to introduce among the heathen tribes some portion of civilization and morality. Our missionaries in Borneo labor partly among the Mohammedan Malays and among the Chinese in Banjar, with scarcely any visible effect; partly among the Dyaks, farther in the interior of the island, without any important immediate result. They have three stations in the interior, with several out-stations. These stations have churches, schools, and dwellings for the missionaries. The principal labors of the missionaries have hitherto been in the schools, which are attended by about five hundred children. Of the scholars there is no reason to complain; but the old are mostly quite apathetic. Every missionary has a little household gathered around him, consisting of liberated debtors, who had fallen so deeply in debt that they had pledged life and limb to their creditors, and had become their property. The result of these measures is not yet important, though from forty to fifty Dyaks have been already baptized. More, however, may be expected for the future Christian literature of the Dyaks from the translations in which our brethren are engaged. A number of small school books have been already printed and distributed among them. By the aid of the English Bible Society, they have been enabled to print the whole of the New Testament in the Dyak tongue, and by means of the scholars to circulate it among the people; and, at present, one of our oldest and ablest missionaries is employed, in the service and at the expense of the Netherlands Bible Society, to translate the Old Testament into the Dyak language.

Plans for the North American Indians.

In North America, too, our society made an attempt, in the years 1835-1839, to carry the gospel among the heathen Indians; but it did not succeed. One of the two missionaries at first sent out to Borneo returned thence, after repeated attacks of alarming illness; and the physicians stated that he might recover in a climate such as that of western North America. He was sent there, in company with another brother; but the difficulties of reaching the Oregon Indians were too great. The brethren had to wait long at St. Louis for an opportunity of pursuing their journey. Meanwhile, one of the brethren sickened and died, after lying long ill. Another brother was sent out to the survivor; but again a multitude of difficulties arose to their reaching the Indians; both the missionaries at last entered into the ministry in that district, among the communities of German emigrants; and the Indian mission in North America was given up by the society.

Recent Efforts in South Africa.

Until the year 1840, the missionaries of our society in Africa had not advanced far-

ther to the north than Ebenezer, and not once to the present northern boundary of the Cape colony. Near to the boundary at Kommaggas, an esteemed German missionary was stationed, in connection with the London Missionary Society. His name was Schmelen. At an earlier period he had been in Namaqualand, on the other side of the Orange River, and he was now worn out with age. The London Missionary Society declined to send him any assistants, because they had given up the western coasts of South Africa, and left them to be occupied by the Rhenish Society; thus Schmelen turned to us, and prayed for fellow-laborers. The first brother we sent him, Kleinschmidt, went out to him in the year 1840; and in the following year, five other brethren went, who were not, however, all disposed to remain in Kommaggas, but resolved to proceed thence farther northwards to the Little Namaquas on the south of the Orange River, and to the Great Namaquas on the north of the Orange River. They first received from Schmelen all the information which his experience could furnish, and made also their first attempts in the difficult Namaqua dialect, which, on account of its wonderful checking sounds, can scarcely be pronounced by Europeans. In the year 1842, the three first brethren removed into Great Namaqualand, and as far as the tropic of Capricorn, where the boundaries of Negroland or Damara close, almost hermetically, opposite to the territory of the Yellow Namaquas. Next year they were followed by two other missionaries into Little Namaqualand; and when, in 1848, the old Schmelen died, Kommaggas continued to be occupied by one of our missionaries. Thus we have to the south of the Orange River, in Little Namaqua, three stations, Kommaggas, Kokfontein, and Pella, with several out-stations. In these are placed three missionaries, with several native assistants. They carry on their labors among some two thousand Namaquas, who are scattered over many hundred miles of these deserts, and, besides their Namaqua tongue, for the most part understand also the Dutch. About three hundred have been baptized, and the desire to obtain baptism (at least for the sake of the honor) is universal. The people are poor and filthy; but little grain is grown; and for cattle little grass can be found. The whole country is now English territory; and thus it is sure to happen that the rapacious boors will take from these poor people their lat wells and their fertile strips of land.

Of the three brethren who proceeded into Great Namaqualand, two, as we have said, advanced to where the Zwakop flows into Whale-bay, and forms the northern boundary of Namaqualand. The third remained in the heart of the country, and built himself a house and a church near a beautifully lying fountain, and called the place Bethany. From this centre he commenced his labors all round, in a wide circle, which is larger than all Ireland. But very few people reside in these districts, only

some three thousand; who, in order to find food for their small cattle, travel incessantly from one pasturage to another, keep as long as possible by their teachers in Bethany, but must always soon pull down their huts, in order to to set them up again, for a short time, in more suitable localities. The missionary, too, travels the greater part of the year, and visits all the separate parties in the desert, remains with each a few weeks or months, teaches and administers the sacraments, and then returns again to the centre at Bethany. With each troop is a native assistant, who carries on the work of instruction in the absence of the missionary. About one thousand are baptized, of whom, probably, the half partake of the Lord's Supper. The missionary usually employs an interpreter, as the pronunciation of the Namaqua dialect is too difficult. But they have already succeeded in fixing the language by writing, and, besides a catechism, they have translated the Gospel of Luke into that tongue; and by the assistance of the English Bible Society have had it printed at the Cape, and distributed among the people. At present the large circuit of the desert of Great Namaqualand is divided into two parts; and a second missionary has been sent out to the help of the one who has hitherto occupied the field alone.

The two missionaries who proceeded, in the year 1842, to the northern boundaries of Namaqualand, met with a very friendly reception from Jonker, the Namaqua chief of that district, who had dwelt before in Little Namaqualand, and had there been baptized. They were the means of suppressing the desolating warfare which had hitherto been waged between the Namaquas and the Damaras, and of establishing peace. Upon this they thought that the door was opened to them to visit the populous tribes that live to the north, towards the Niger; but disputes in their own neighborhood prevented all extension of missionary undertakings. The Wesleyan missionaries were the only individuals who had hitherto penetrated into these desolate tracts; and though it was towards the interior, they thought that they had a prior claim to Jonker's locality. This occasioned painful disputes, and at length our missionaries abandoned the locality. The Wesleyans occupied it; but it is lamentable that Jonker with his people have relapsed into the abominations of heathenism; and they have become the worst robbers and murderers, so that our missionaries in that district have no more dangerous foe than that Jonker, who formerly sat at their feet. Directly after our missionaries were obliged to abandon Jonker's locality, two brethren were sent out to their aid in 1845. They now divided themselves. Two went forward into Damaraland. One established at Whale-bay the station of Schepmannsdorf, of the highest importance for intercourse by sea; and one, somewhat farther to the south, and towards the interior, founded the flourishing Rehoboth, at some hot springs which are pretty numerous

in that district, and the country round about is rather fertile. The Namaqua tribe, which has settled there to the number of one thousand eight hundred souls, is not compelled, by the want of food for their cattle, to disperse at every instant; but reside so constantly that the chief and several of his principal retainers have begun to build for themselves stone houses near the beautiful church and school, a thing hitherto unheard of in Namaqualand. The congregation numbers four hundred baptized persons, and about one hundred participants of the Lord's Supper; and though it has existed only for a short time, it is one of the most prosperous of our missionary communities. The two elders, the four deacons and deaconesses, discharge their offices in an exemplary manner; public worship is very regularly attended; a strict discipline is administered. Amidst the tumults of war, always raging around, Rehoboth has hitherto been preserved as a community of peace. A missionary association has also been formed.

The two missionaries who resolved to penetrate northwards into Damaraland, and to whom lately two other brethren have gone, have had to struggle with very great difficulties among the rude and savage negro tribes. Without an interpreter and without any assistance, they had to master a language to which they were perfect strangers, and which, from the hoarse throats of the people, sounds unintelligible in the highest degree, and appears to be extremely copious in inflections. It would seem that the Damaran language is allied to that of the Kaffirs. Our missionaries have, with unspeakable pains and labors, reached that point, that they can both preach in the language, and they have printed some little books in it. At first they kept together at one station; but they have now three separate stations, and will probably extend them to a wider circle, as soon as the travels undertaken to explore the country beyond Whale-bay towards Lake Ngami have opened paths into the interior. In Damaraland, though the missionaries cannot yet speak of the fruits of their labors, they can speak of many lovely buds and blossoms.

Our African mission has also, within the last five years, planted an offshoot, the only one which, on the western coast, has been carried far into the interior of the country. On the northern boundary of the Cape colony, not far from the middle, lie the Karroo mountains, on one extremity of which live a tribe of Bastards, on the other a tribe of Kaffirs, that have been separated from their kindred tribes, and have wandered up and down for many years. Among both tribes a mission has been commenced; in 1845, among the Bastards (600), of whom one hundred and fifty have been baptized; in 1847, among the Kaffirs (700), of whom already one hundred are baptized. The two stations are called Amandelboom and Schietfontein. They would all have the prospect of pleasing prosperity, if the hos-

tile Dutch boors did not penetrate to them, with an intention to drive out the tribes, and to seize upon their fine pasture lands for their own herds.

China Mission.

Lastly, in 1847, the Chinese mission was commenced. When the tidings spread on every side that China was open, at Gutzlaff's pressing invitation, two missionaries were sent thither, to superintend that portion of the native preachers who speak the Punti dialect, in the province of Kwang-tung, among nineteen millions of Chinese. A year after, a third was sent out; but before he arrived, one of the two first (Koster) had died. Between the survivor (Genahr) and Gutzlaff several points of difference had arisen, which led Genahr to leave Hong-kong, and to proceed with a native assistant to Taiping, on the road to Canton. Lobscheid, the brother that followed, seemed to agree better with Gutzlaff; but he soon longed for an independent sphere of labor; and when he had a little mastered the language, he too departed from Hong-kong to Sai-heong, between Hong-kong and Canton, where a very extensive field of labor was soon open to him. By his medical practice he found access everywhere. Thus he left small Chinese tracts, and as with his native preachers he could go without hinderance from place to place, the districts were contending for his visits. Unfortunately his health soon became much impaired, and on this account he engaged brother Genahr to go to him at Sai-heong.

The latter undertook the chief management of the station, instructed the assistants, and founded a small seminary for future Chinese preachers; while on the other hand, Lobscheid, as much as his feeble health permitted, was almost constantly engaged in missionary journeys in the country around. A short time since another brother has been sent to their aid, who is now in Sai-heong, engaged in learning the Chinese language.

Summary.

Thus the Rhenish Missionary Society supports twenty-five stations, with several more out-stations, in three different parts of the mission-field; viz., in South-eastern Africa, in Borneo, and in China. It has sent out fifty missionaries, who are, for the most part, married, and of whom seven have already died. The yearly income amounts to from 28,000 to 32,000 Prussian thalers, or from £3,150 to £3,600. It possesses a mission-house, in which the pupils are educated, ten at a time, and a small congregation and mission-chapel, near the mission-house, in which public worship is conducted by the pupils exclusively, under the direction of the Inspector. Once a year missionary meetings are held in all the congregations connected with the society, which have assumed the character of public festivals. Once a month missionary prayer meetings are held. Every fortnight there appears a report of the labors of our missionaries; and once a year a general report is published.

American Board of Commissioners for Foreign Missions.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 4th of March the following persons sailed from Boston for Smyrna, in the bark *Osmanli*, Captain Kendrick:—Rev. David T. Stoddard, of the Nestorian mission, Mrs. Sophia D. Stoddard, of Berlin, Vermont, Rev. Samuel A. Rhea, of Blountville, Tennessee, and Miss Anna Louisa Whitlesey, of Ogden, New York. Mr. and Mrs. Stoddard, and Mr. Rhea, are expecting to proceed from Smyrna to Oroomiah, with as little delay as practicable. Miss Whitlesey is designated to the Syria mission. Mr. Rhea is a graduate of Knoxville University, and of the Union Theological Seminary, New York.

INSTRUCTION OF MISSIONARIES.

Mr. and Mrs. Stoddard, and Mr. Rhea, received their instructions in the Chapel of the Theological Seminary at Andover, on the 23d

of February. Mr. Stoddard also delivered an address on the occasion. The subjoined extract is from the instructions.

The Aim of the Missions in Turkey.

The charter just granted by the Sultan to the Protestants of Turkey, secures to every nominal Christian in the Turkish empire, whether Greek, Armenian, Nestorian, Syrian, or Catholic, and to every Jew, and probably to every Druze, the right of joining himself to the Protestant community without detriment to his civil privileges, and of having full liberty to follow the dictates of his own conscience; a result which the great Lutheran reformation has not so completely secured for the Protestant sects of continental Europe, or even of Great Britain.

The organizing of a Protestant community in the Turkish empire with chartered rights, and the consequent changes in the civil relations of the evangelical Armenians, have been the direct result of the labors of the mission; for had there been

no evangelical converts, there would have been no materials, no reason for such a community.

But it is essential to the proper understanding of the course which has been pursued by the missionaries, and of the instructions which have at different times been given them by the Prudential Committee, to say, that such a result as is now presented by this chartered Protestant community, though regarded as probable, and even certain, in the distant future, has at no time been the grand object of the missions. The manner in which religious toleration and protection were to be secured to the evangelical subjects of the empire, was left, at the outset, to the developments of God's providence. And, in point of fact, they were at last secured mainly by the efforts and influence of Sir Stratford Canning, the much respected British Ambassador at the Porte.

To apprehend clearly the real object of the missions, it is needful to have a clear apprehension of the nature of those communities, on which they were to operate. To call the *Armenian* community, for instance, a *Church*, though this is common and often convenient, is yet, in such a discussion as the present, to mislead by a name. The *Armenian* community is really a *nation*. It is one of the nominally Christian nations, which were embodied in the Turkish empire by Mohammed Second, in the fifteenth century, and with the constitution, substantially, which it happened then to have; but with the addition of a civil head, called *Patriarch*, who is in effect appointed by the Sultan, and is his responsible agent for that portion of his subjects. The *Armenian* community, in its direct relation to the Turkish empire, is a civil, rather than an ecclesiastical community. We might almost as well call the newly chartered community a *Protestant Church*. But neither of the nominally Christian communities, as sustained by the Turkish government, can properly be said to act in an ecclesiastical capacity. The action may, indeed, be by ecclesiastics; but, so far as they are sustained by the government, it is in their relations to the State. So far as Turkish law is concerned, excommunication by the Patriarch is a civil expulsion, not an ecclesiastical; in effect, an *outlawry*. At all events, the new Protestant community in Turkey is no more ecclesiastical, than is the Commonwealth of Massachusetts, though embracing the Protestant churches. It is in fact the practical introduction of a new idea, of an entirely new social element, into the Turkish empire, and into the oriental world. We here see distinct churches existing in a body politic, and entitled to protection, without forming, as churches, a part of the body politic; churches existing in widely distant parts of the empire, and independent both of each other, and of the civil community in which they exist, and which secures to them their religious

liberty. It would be possible, indeed, for these churches to be of different sects; and men might belong to the Protestant community, and do in fact belong to it, who are not members of any Protestant church; and men belonging to the Protestant churches might be excommunicated from those churches, without at all affecting their membership of the Protestant community.

Thus has a most important distinction become practical and visible in the Turkish empire; namely, the distinction between the civil and the religious, between the church and the state. In the newly chartered Protestant community, the two are separated, and made to work as they do in our own country. And the Sultan will find that this, which is really compatible with all forms of government, will be alike conducive to the peace and prosperity of his empire.

Now it was not for the Board, nor for the mission to assume at the outset, and take for granted, that no such toleration as now exists in the *Protestant* community, would be found possible in the *Armenian* community. Nothing of the kind could, indeed, have been expected from the *Romish* church; and the utter intolerance of the *Greek* community was very early discovered. But the case seemed to be different in the *Armenian* community. There was actually in it much toleration. Nor was there any difficulty in the way of toleration, provided the *Armenian* community and the Patriarch had enough of the spirit of religious toleration to continue to their countrymen, who differed from them in religious opinions, their civil rights. It was at least thought, and not without reason, that the evangelical community might be tolerated in the *Armenian* body politic for a considerable time, and that this would be greatly to its advantage. And these expectations were answered, to some extent, as to the time; and they were more than answered as to the *beneficial effects*. The general expulsion of the evangelical Armenians from their national body, which led at once to the formal organizing of churches, came not a day too late. The substantial advantages of such an organization had been actually enjoyed before by means of private associations; and perhaps a wider sweep would have been given to the reformation in the metropolis, could the decisive expulsion have been longer delayed. And such was evidently the belief of the *Armenian* hierarchy. It is of more importance to say, that the evangelical course actually pursued by the mission, was equally proper and expedient, whether the Protestants were to be allowed to remain in the civil community, or to be early expelled from it.

The Plan pursued.

And now we must briefly state what that evangelical course was. The missions to the oriental communities were entered

upon,—as were the missions in all other parts of the world,—with the simple object of bringing sinners to a saving knowledge of the Lord Jesus Christ, and of effecting this by preaching to them Christ in his various offices and work as Redeemer. It will not be denied, indeed, that the incidental results of this enterprise are of great value, and may properly be motives for prosecuting the missionary work; but the missions are not framed and prosecuted with reference to these as among their leading objects, but to the one grand object of drawing attention to the crucified Lamb of God, who taketh away the sins of the world.

It is true there has been room for much simplification, as the result of experience, in the working of the system. We no longer send farmers and mechanics, as we once did. We do not think so much of medical cures and surgical operations. We have less confidence in the sciences, as companions of the gospel, in its first propagation among uncivilized or partially civilized pagans. We have less expectation from all merely civilizing causes; and we have, as the result of experience, an increasing persuasion, that *preaching Christ crucified* will be the "power of God and the wisdom of God" to all them who are called. This is the reason for the well known fact, that missions have been increasing in influence, of late, while they have been diminishing in actual expense; in other words, why the same amount of funds supports a more extended system now, than it did ten years ago. The grand object, the grand means, are the same; but the working process has, in various ways, been simplified, and made more spiritual, and to bear more directly, steadily and effectively on the hearts and consciences of men. And there can be no doubt that farther improvements in this respect will be made, under the divine influence, as the work proceeds.

It has seemed to be the mistake of some, that the great object of American missions should be to reproduce our own religious civilization in heathen lands, and just in the precise social and religious forms, which that civilization has in this country. It may be that the gospel will produce just these results, in process of time, all over the world; but that is not the proper object of gospel missions. Their object is to proclaim salvation for immortal souls, through repentance and faith in the Lord Jesus. This is what they are evidently commissioned to do. This is all they are really responsible for. It is no fault of the mission at the Sandwich Islands, that the social progress at those Islands, under the preaching of the gospel, has resulted in a constitutional monarchy, rather than a republic. Nor is it the fault of the Armenian mission that Protestant Christianity there adapts itself exactly to the constitution of the Turkish empire, and pays tribute to Caesar. Nor is it the fault of the Cherokee and Choctaw missions, that slavery is not at once regarded by their mission churches,

in the same manner as it is by the churches of Massachusetts. Nor is it the fault of the missions in India, if the native churches there do not come immediately into our modes of viewing caste, and its attendant evils. Our appropriate objects may be gained long before all these are, or can be. Grace may have been begun in the heart, and may give credible evidence of its existence, while there is still much to be reformed. This is of course more true amid the darkness and degradation of heathen lands, than it is among ourselves. With the holy apostle Paul, we may have long and earnestly to warn not a few mission churches,—as well those gathered among nominal Christians, as those gathered from among the heathen,—against disorder in worship, irregularity at the Lord's table, neglect in discipline, debates, envyings, wraths, strifes, backbitings; and sometimes even lying, stealing, and impurity. Many most desirable results, in the individual and social character and condition, are necessarily the work of time, and some the slow growth of ages, presupposing churches long established, an enlightened and pervading education, a rich and varied literature, and established freedom of thought, speech and action. We cannot possibly stop for all these results. They cannot be all required of us. The first object, the positively required duty of missionaries, is to publish the gospel, and begin the process of individual and social redemption in a community from the thralldom and ruin of sin; and this they do by preaching Christ, as the appointed means of conversion to all them who are called of God.

The Advantages of this Plan.

This perfect simplicity in our object, and in our means of attaining it, adapts itself to all the varying circumstances in the great field of the unevangelized world. It aims at the heart of the mighty evil to be destroyed. The different forms of all false religions are owing to substantially the same cause. That cause is the desire which wicked men everywhere have, to work out a righteousness of their own. The direct antagonist power to this arch-error of sinful man is Christ crucified. Our errand and business, as missionaries, is to go everywhere, proclaiming that there is no salvation except in the cross of Christ. This is our sole errand and business with the votaries of every false religion, by whatever name called and wherever existing. All have the same disease, and all need the same remedy. For it will be found, on a searching inquiry, that there is actually little difference in the nature, developments, worship, and influence of the great superstitions of mankind. Popery since the Council of Trent, (we speak of the system, not of individuals,) Orientalism in its worst forms, Judaism in all its sects, Mohammedanism, Boodhism, and Brahminism are singularly alike in their fundamental prin-

ples and religious practices. Their methods of seeking salvation are remarkably the same. The different religions are so many temples, of different forms of architecture, but, practically, with the same deity, and with almost a common priesthood and worship. It may not seem so to a superficial observer, but so it is in fact. Now the gospel was framed on the basis of there being a common apostasy throughout the race of man, the same universal disease of the moral nature, demanding the same spiritual treatment. And in like manner are those missions framed, which go for the simple publication of Christ crucified. They take and apply the remedy as it is given them of God. They do not waste time in clipping the leaves, and lopping the branches of the deadly tree, when, with this heavenly instrument, they can strike at its trunk and heart, and destroy its very life. There is a power in that doctrine, which the world knows nothing of, and concerning which the church has yet much to learn. Not one of the great superstitions can stand a moment in the heart of a man, when the conviction is produced in him that there is salvation only in Christ. Then old things pass away, and all becomes new; and the man flies from the time-honored halls and porticos of his rejected religion, as from a falling building amid the rockings of an earthquake.

The General Objects of the Board.

The missionary policy of the Board, in all the missions under its care, may be concisely stated. It is, 1. To send forth missionaries who can be trusted, and to recall them when it is found they cannot be. 2. To concede to them, individually, and when associated in missions, as large a discretion as is safe. 3. To sustain them, as far as possible, in the proper exercise of their judgments. 4. To induce them always to act on purely gospel principles, doing what is *right*, in the fear of God, and without fear of man.

The missionaries in Western Asia affirm, with one voice, that neither they nor their converts have ever countenanced what is sinful in the ecclesiastical system of the oriental churches; and certainly they have never been advised to a course of conduct that would do this by the Prudential Committee, or by the Secretaries of the Board. If there had been compromising, why should the missionaries and their converts have been so hated and persecuted by the Armenian and Greek hierarchies? And among the Nestorians, why would they and their converts have been persecuted in like manner by the Nestorian Patriarch, had he possessed the power? The position of the missionaries, in respect to all the great doctrinal and practical points of religion, has always presented to the native eye a well defined outline, and has been misunderstood only as spiritual teachers are liable to be by perverse and ignorant men. Nor have

the misrepresentations of such men been to the intent, that the missionaries were temporizing, but generally that they were disturbers of the peace, and turning the world upside down.

That local churches have not yet been organized among the Nestorians, is owing to peculiar and remarkable providential circumstances, in connection with the grace of God, causing the reformation to advance hitherto more rapidly and on a more extended scale, without such local organizations, than there is reason to believe it would do with them; and yet perhaps with as much of such organization, as is clearly traceable to the earlier apostolical missions, at least among the Jews. Whether the Nestorian reformation can be perfected under the present Episcopal form of government, remains to be seen. It is, at any rate, a curious and interesting work, that is in progress in those Assyrian regions; and more beautifully spiritual, as it would seem, than the Lutheran reformation in Germany, or that of Zwingle and Calvin in Switzerland, or that of John Knox in Scotland. And no wonder. It is in the nineteenth, and not the sixteenth century, when spiritual causes have a far greater power (so to speak) than they then had, and when it would seem that the time is at hand, if not already come, when the Church of our Redeemer is to be constrained and enabled to take her strong hold upon the world. What is to be the final result of this reformation among the Nestorians, is more than human wisdom is yet able to foresee; but we may cheerfully leave the future to that infinite grace, which has been so conspicuous in all its successive stages of progress.

On the whole, the missionary policy in the several missions under the care of the Board, may be said to have a *substantial unity*, with a *circumstantial variety*. The *conversion of sinners* is the grand end, and *Christ crucified* the grand means. The *forming of churches*, as such, is not an end, but simply a means to the end we have in view; and churches are formed sooner or later, with more or less of organization, with more or less of the responsibility of self government devolved upon them, and with or without native pastors at first, as the attainment of the object seems to demand. In judging and deciding upon these grave matters, the New Testament, as an inspired directory and written by missionaries in the midst of the missionary work, is regarded as the only sure guide, and the only one to be implicitly followed; and as such it is urged continually upon the attention of the missionaries. We are aiming at *gospel propagation*, rather than *church extension*, and would have the latter to be wholly subservient to the former.

Recent Intelligence.

CANTON.—An edict was issued last August, by the prefect of a department north-east of Canton, against the Romanists in that region. Several persons were arrested and imprisoned at the same time; and among them there was one Frenchman. He did not make himself known as a foreigner, however, till he had been some time in custody; and as soon as his character was ascertained, he was immediately released and sent to Canton. The French Minister requested that the edict might be recalled; and it is said that this was done. Mr. Williams, in speaking of this document, says that in some respects it is not unlike what an amplification of Festus's address to Agrippa may be supposed to have been. It begins by saying that "there is in the western world a doctrine of the Lord of Heaven, which originated with Jesus. So long as the barbarians propagate or practice this amongst themselves, expounding its books, and worshipping according to its ritual, there is no occasion to take notice of it; but it is not permitted them to enter the Inner Land to propagate this doctrine." It disposes of the miracles of Christ as follows: "You should all be aware that Jesus, born in the time of Ngai Ti, of the Han dynasty, ranks no higher than Hwa Toh, Chuh-Yu, and others of the same class, being merely skilled to relieve mankind by curing them of disease. His power of breaking seven cakes into food for three thousand men is not any more than the witchcraft of the rationalists, by which things are shifted from one place to another. In other ways he had no peculiar ability." In regard to his resurrection, the edict says: "His vagabond disciples fabricated a report that, when he had been three days buried, he revived, and after forty days took his flight upwards. This tale was devised with a view to delude men by the doctrine they preached; and it, again, resembles that of Sun-agan, who drowned himself when his troops were defeated, and was reported by his followers to have become a water-sprite." "Of all the nations beyond the sea," the prefect affirms, "none so much believes in the Lord of Heaven as Germany;" and yet "more than one partition of its territory has been made, and its power is in ruins. Why, as believing in the Lord of Heaven, has not happiness been bestowed upon it?"

Another letter of Mr. Williams, dated December 23, brings intelligence of a very painful character. Mr. James G. Bridgman inflicted a wound upon himself on the 1st of December, during a temporary aberration of his mind, which in the end proved fatal. His death occurred December 6. In consequence of impaired health and severe application to study, his brain had become diseased; and a feeling of despondency had

taken hold of him, which it seemed to him that he could not endure.

Mr. Bridgman went to China in 1844. He did not receive an appointment from the Board, however, till he had been there some two years, and his ordination occurred still later. "He was much respected by the community in Canton," Mr. Williams writes; "and no one was more beloved by his brethren for gentleness and guilelessness of heart, simplicity of purpose, and consistency of conduct." "We all entertain the belief that he passed from the sufferings and conflicts of this life to happiness and peace in the bosom of his Savior."

AMOI.—The intelligence from this mission is encouraging. On the last Sabbath in July five persons were admitted to the church; and others are candidates for the same privilege.

FUH-CHAU.—Letters have been received from Messrs. Johnson, Cummings and Baldwin, announcing the sudden and severe illness of Mr. Richards. He bled at the lungs on the 15th of September, and he was advised by his brethren, in accordance with the opinion of Dr. Welton, of the Church Missionary Society, to embark for a southern port as soon as practicable, in the hope that the voyage would prove beneficial. He was at Amoy on the 29th of November; and his symptoms were thought to be more favorable. He was expecting to proceed immediately to Hong-kong.

A letter from Mr. Peet, dated December 10, speaks of the melancholy death of Mr. Fast, a Swedish missionary at Fuh-chau. In company with his fellow-laborer, Mr. Elgquist, he went to the mouth of the river to convert bills of exchange into money. Having obtained two hundred dollars, these brethren set out upon their return; but when they were just out of sight of the ships which they had visited, a band of pirates assailed them. They discharged their pistols; after which a spear entered the side of Mr. Fast, Mr. Elgquist thinks, and he fell into the water, and was seen no more. Mr. Elgquist jumped overboard, and swam to the shore. The Chinese officers subsequently destroyed the village of these pirates, arrested several of them, and carried them to Fuh-chau for trial. One died of his wounds. There was a report in the city, when Mr. Peet wrote his letter, that five of the pirates were to be decapitated in the presence of Mr. Sinclair, who was in charge of the English consulate, Dr. Bowring, English Consul at Canton, who happened to be in Fuh-chau at the time, and another Englishman. "This is a melancholy affair," Mr. Peet says; "and it is much to be regretted that the brethren should have armed themselves with 'carnal weapons.' It is my belief that had they not attempted thus to defend themselves, they would have received but little injury com-

paratively, and lost but little besides their money."

MADRAS.—In November last, Mr. Winslow made the following announcement:

We have finished the printing of the new complete version of the Tamil Bible, which has been in hand more than three years, and has had the labors of the united revision committee of the Madras and Jaffna Bible Societies, consisting of Messrs. Percival and Spaulding of Jaffna, and Mr. Brotherton of the Church of England and myself in Madras, for two years, most of the time daily, except the Sabbath. The committee finished the revision in manuscript more than two months ago; but corrections were made, as it passed through the press, occasioning much labor; and this was completed only on the 18th of October. At the meeting of the general committee of the Madras Auxiliary Bible Society, October 21, the printed copy of the whole Bible in Tamil was presented, and received with congratulations and thanks.

An American lady, the wife of Mr. Bancroft, who went to India four or five years ago, has recently been admitted to the church by our missionary brethren.

Under date of December 13, Mr. Winslow wrote again as follows:

We have recently had a united communion, similar to one held in 1845, for the members of the Missionary Conference, and for their people, so far as they pleased. It was last Sunday, at seven o'clock in the morning; and it was an interesting and refreshing season. The Rev. Mr. Porter, of the London mission, gave out the first hymn, and read from the Scriptures; Mr. Hardey, Wesleyan, prayed; Rev. Mr. Hamilton, senior chaplain of the Scotch Church, preached; Dr. Scudder addressed the communicants before the communion; Rev. Mr. Braidwood distributed the elements, after praying; the address after communion was by myself; and the Rev. Mr. Drew, of the London mission, closed the exercises by prayer and benediction. Thus all the different denominations, forming the Conference, were represented. There are no Episcopalians now in the Conference; although there have been at different times. They form much the largest body here, and are generally friendly; but the rules of their church prevent them from joining us. There were twenty ministers and missionaries at the table, and not far from twenty native converts acquainted with English. The remainder were the missionaries' wives, and English and East Indian communicants, of the different churches represented, in all about one hundred and seventy-five. There was one civilian of high standing, and one Lieutenant Colonel in the army; but the greater part were from the middle or humbler walks of life.

CEYLON.—A small class was admitted to the Oodnoville boarding school last autumn, consisting of Margaretta E. Armstrong, Letitia Backus, Isabella H. Borland, Mary Cleaves, Jane Darling, Philena Fobes, Augusta Griffin, Sarah D. Lockwood, Mary Ann Odiorne, Mary H. Severance, Jane Locke Wadsworth, Mary A. Wilson, and Elizabeth G. Woodbridge. All of them are the daughters of church members, except two.

"They are very interesting children," Mr. Spaulding writes; "and having Christian parents, we hope that they may be more Christian than heathen in their hearts and manner of life. They are nearly of the same age, having been born in 1841 and 1842."

Under date of January 4, Mr. Spaulding wrote as follows: "The cholera is very prevalent about us. It has been within a mile or three-fourths of a mile for two months; now it is very near. Last Sabbath a little girl from Colombo Salapam, south of Manar, who was left by her father in my care with the hope of her being educated in our school, was removed by death. She was well and happy Saturday morning, and was buried Sabbath morning. Of course, all about us are frightened; and even my helpers are not willing to be on the premises. We have a native doctor, J. Everts, Senior, who remains with us night and day; and two of our church members spend all their time in visiting the sick and dying, and in burying the dead. This they have done about two months."

BOMBAY.—Under date of January 17, Mr. Hume says: "On the last Sabbath in December two persons were admitted to the native church, on profession of their faith. One of them is a young man, a son of one of the church members at Ahmednuggur; the other is a pupil in the female boarding school. Three children were baptized at the same time; and one suspended person was restored to his standing in the church."

NESTORIANS.—The visit of Deacons Syad and Mosheil to Hootan is mentioned in a letter of Mr. Marsh, which will be found in the present number of the Herald. From a letter of Mr. Breath, dated December 19, it seems that their journey from Oroomiah to Mosul was very fatiguing, and not altogether free from danger. In a letter which they sent to "the gentlemen and ladies and men of the mission premises," dated November 14, and written "by the light of a fire," they describe their route from Gawar to Ishtazin. "The mountain pass," they say, "was stopped up with snow. With great difficulty we crossed. The load of the horse we took upon our backs; and he descended with great difficulty." "We often thought we should remain out on the road" during the night. "On that mountain pass we were in great danger; for the place is very bad for tempests. But the Lord delivered us." After they left Ishtazin, they "met with many difficulties, dangers and straits"; "but," they add, "we put our confidence in God. Behold, we in truth strongly believed that God was with us, to take care of us." It will be seen from the foregoing statement that these Nestorian preachers are admirably fitted for the missionary work in the mountains of

Koordistan. In the same letter Mr. Breath states that Deacon Benjamin, "the most evil disposed of the Patriarch's brothers," was expected to spend the winter in the region which Deacons Syad and Moshell had gone to visit, for the purpose of collecting money for Mar Shimon. "This would seem to be an untoward circumstance; but it can, and we trust will, be overruled for the advancement of the truth."

TREBIZOND.—On the 14th of January, Mr. Powers was at Sivas, having been there more than three months. "There has been a great deal of discussion," he says, "among the people on the subject of religion; and some, we hope, are savingly interested in the truth; while others are apparently sincere inquirers after the way of life. But we are now in the midst of a persecution. Not that the violent scenes of 1846 are acted over again; but the Armenians are doing every thing which they dare, in the face of the Sultan's firman. Some they coax and flatter; some they intimidate; some they buy; and in various ways, for the time being, they hinder the cause of truth." Mr. Powers estimates the Armenian population of Sivas at ten thousand.

A native brother from Trebizond has been sent to Divrik, the residence of Israel; but he was driven away. He was to return thither again, however, with a letter from the Pasha of Sivas to the Governor of Divrik, which will probably secure his protection. Besides Israel, of whom a notice has already been published in the Herald, there is another "excellent brother" in the place. Both have suffered much from their nation.

DIARBEEK.—Mr. and Mrs. Dunmore arrived at Smyrna, February 2, in health and safety. The conduct of Captain King toward them is mentioned in terms of decided commendation. They expected to leave Smyrna for Diarbekr on the 22d of February.

BEBEK.—Mr. Hamlin, in speaking of the seminary under his care last January, wrote as follows: "This institution is composed of very interesting materials; and from the present tone of feeling and attention to religious instruction, we feel encouraged to look for a special blessing. There is more of the spirit of prayer, I think, than I have seen for a long time. May it be the precursor of a great blessing!"

A letter of Mr. Everett, dated February 3, represents the state of the female boarding school as deeply interesting. At the commencement of the term, there were eighteen pupils who were not professors of religion; and a strong desire was felt that God would visit them with his converting grace. The last Monday in January was observed as a day of fasting and prayer; and a blessing attended the services. During the week which followed, the thoughtfulness and

solemnity increased, and some began to indulge a hope, for the first time, that their sins were forgiven.

Under date of February 4, Mr. Goodell speaks of the same institution as follows: "The minds of almost all seem very tender; and the voice of prayer and praise is heard from morning till night. Four are rejoicing in the salvation of which they have recently become the partakers."

CONSTANTINOPLE.—In a letter dated February 4, Mr. Dwight says that the congregations in Pera and the city are larger and more encouraging than they have been; there being no Sabbath which does not bring some new hearers to the services. "We had a most interesting monthly concert at my house last evening," he adds, "for the Armenians. It would have done your heart good to listen to the stirring statements of Baron Vertannes in regard to the progress of the work in the interior. God is still among the Armenian people. I find that the number of male and female members of the churches in this city who are now abroad in other places, is no less than twenty-seven. Some of them are preachers, some teachers, some colporteurs, and some translators; while a few are engaged in secular employments."

CHOCTAWS.—From a letter of Mr. Copeland, dated January 22, it appears that two new out-stations have been commenced in the western part of the Choctaw nation. He also says, "The out-station between this and the Boggy is in a very flourishing condition. We have received seventeen members into the church from that neighborhood within the last year; and eight others have been propounded for admission." And again he says, "On the first Sabbath in January I was at the Chickasaw Council House, and had a communion season. Two colored persons were admitted to the church."

In writing from Good Land, January 31, Mr. Stark says,

"The church here is still in a flourishing condition. The past year has been one of great ingathering; and, from what we see around us, we have reason to believe that still greater blessings are in store for us. The truth is rarely dispensed, in any form, without producing evident impressions. What our people need very much, is more instruction. They have the Testament, and very many can read it for themselves; but they need to have it explained."

Just now we are busily engaged in the erection of a substantial and handsome church. And I must say that I never, in any country, saw an undertaking of this kind entered upon and carried forward with so much resolution and alacrity. The expense is not trifling, as you can readily conceive. Still the sum necessary to complete it, in a style equal to the church at Goodwater, has been raised. One individual has paid me the handsome sum of fifty-five dollars for this purpose.

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

| | |
|---|-------------|
| Cumberland co. Aux. So. D. Evans, Tr. | |
| Portland, Unknown, | 5 00 |
| Kennebec co. Conf. of chs. B. Nason, Tr. | |
| Winslow, T. R. | 10 00 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. | |
| Richmond, Little girls' sew. so. | 5 00 |
| Wiscasset, A. B. | 10 00—15 00 |

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| Belfast, Cong. ch. and so. 75; Machias, C. | |
| 17; Oxford, Rev. I. C. 3; W. Brooksville, | |
| Rev. J. G. M. 1,50; Wilton, Mrs. A. C. 1; | 97 50 |

NEW HAMPSHIRE.

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|---|--------------|
| Cheshire co. Aux. So. W. Lamsen, Tr. | |
| Stoddard, M. F. | 5 00 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr. | |
| Amherst, Gent. 102,50; la. 73,79; | |
| m. c. 36; R. Boylston, 30; wh. | |
| and prev. dona. cons. DAVID RUSSELL, | |
| EDWARD D. BOYLSTON and | |
| Mrs. REBECCA W. CLARK H. M. 243 92 | |
| Litchfield, 1st pres. ch. | 10 00 |
| Manchester, 1st cong. ch. | 50 00 |
| New Ipswich, Gent. 41,02; la. 62,52; | |
| m. c. 15,16; Mrs. D. Everett, 15; 133 70 | |
| Peterboro', J. Field, | 30 00—465 92 |
| Merrimack co. Aux. So. G. Hutchins, Tr. | |
| Conterbury, Cong. ch. and so. | 96 00 |
| Concord, E. cong. ch. and so. 17,34; | |
| W. do. 20; S. do. 100; | 137 34 |
| Danbarton, Cong. ch. and so. | 9 66 |
| London, 1st do. | 5 00—177 40 |
| Rockingham co. Conf. of chs. Francis Grant, Tr. | |
| Candia, Cong. ch. and so. 98,15; m. | |
| c. 18,85; which cons. Mrs. CAROLINE H. MURDOCK an H. M. | 117 00 |
| Deerfield, Cong. ch. | 35 00 |
| Greenland, Fem. miss. asso. | 11 00 |
| North Hampton, Cong. so. 17,63; m. | |
| c. 18,54; for hea. chil. 9,55; | 38 72 |
| Portsmouth, N. ch. and so. la. miss. | |
| so. wh. and prev. dona. cons. Mrs. | |
| REBECCA W. CLARK an H. M. | 50 00—251 72 |
| Stratford co. Conf. of chs. E. J. Lane, Tr. | |
| Gilmanton, Cong. 33,07; Mrs. Ten- | |
| ny's s. s. class, 1,57; | 34 64 |
| Sanbornton, Cong. ch. and so. 14; | |
| m. c. 2; | 16 00—50 64 |

Lancaster, Cong. ch.

5 00

VERMONT.

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| Caledonia co. Conf. of chs. E. Jewett, Tr. | |
| Peasham, Cong. ch. and so. | 60 00 |
| St. Johnsbury, 2d do. m. c. 72,96; a. | |
| s. 10,75; E. & T. Fairbanks & Co. | |
| 150; | 242 01 |
| Walden, La. miss. so. | 15 00—317 01 |
| Chittenden co. Aux. so. M. A. Seymour, Tr. | |
| Burlington, Mrs. E. W. Buell, | 18 00 |
| Orange co. Aux. So. L. Bacon, Tr. | |
| Newbury, Cong. ch. and so. | 45 00 |
| W. Fairlee, do. | 8 00—53 00 |
| Orleans co. Aux. So. H. Hastings, Tr. | |
| Barton, Cong. so. 23; Dorby Centre, | |
| Cong. ch. and so. 15; | 38 00 |
| Rutland co. Aux. So. J. Barrett, Tr. | |
| Brandon, Cong. ch. and so. 32,86; | |
| m. c. 74,51; wh. cons. Mrs. CHAR- | |
| LOTTE A. WHEELER an H. M. | 127 37 |
| Clarendon, Cong. so. m. c. | 4 61 |
| Pittsford, Andrew Leach, to cons. | |
| Miss CHARLOTTE S. MOULTON an | |
| H. M. | 160 00 |
| Rutland, E. parish, gent. 90,75; la. | |
| 61,86; m. c. 20,67; Mrs. W. S. | 184 28—416 26 |

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| Washington co. Aux. So. J. W. Howes, Tr. | |
| Plainfield, Cong. ch. and so. | 3 25 |
| Windsor co. Aux. So. J. Steele, Tr. | |
| Woodstock, Cong. ch. and so. m. c. | 24 00 |

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| Legacies.—Barre, Nancy Taft, by Josiah | |
| Wood, | 167 00 |
| | 1,036 22 |

MASSACHUSETTS.

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| Berkshire co. Aux. So. Rev. J. J. Dana, Tr. | |
| Pittsfield, 1st cong. ch. s. s. to cons. | |
| HENRY G. DAVIS an H. M. | 100 00 |
| Boston, S. A. Danforth, Agent. | |
| (Of wh. for debt, 500; a friend, 25; do. for | |
| Sandw. Isls. m. 1.) | 6,127 62 |
| Brookfield Asso. William Hyde, Tr. | |
| Barre, Ortho. cong. ch. 37,05; m. c. 3,23; | 40 28 |
| Essex co. North, Aux. So. J. Caldwell, Tr. | |
| Amesbury and Salisbury, Cong. so. 30 00 | |
| Ipswich, Rev. C. Kimball, | 18 00—48 00 |
| Essex co. South, Aux. So. C. M. Richardson, Tr. | |
| Gloucester, J. P. T. | 10 00 |
| Hampden co. Aux. So. C. O. Chapin, Tr. | |
| Agawam Falls, 1st cong. so. m. c. | 19 00 |
| Chicopee, Mrs. M. C. Bemis, which | |
| and prev. dona. cons. Mrs. T. W. | |
| CARTER an H. M. | 50 00 |
| E. Granville, Cong. so. m. c. | 40 47 |
| E. Longmeadow, Cong. so. | 23 10 |
| Feeding Hills, Cong. so. 7,50; m. c. | |
| 4,90; | 12 40 |
| Holyoke, 2d cong. so. m. c. | 27 00 |
| Palmer, Cong. so. | 50 00 |
| Springfield, George Merriam, av. of | |
| a special effort in business, to | |
| cons. Miss MARY C. MERRIAM, | |
| Miss HANNAH L. MERRIAM, Miss | |
| SARAH FISKE, Miss HELEN | |
| SPRING and Miss HANNAETTA L. | |
| FRANK H. M. 500; Mrs. Merri- | |
| am's inf. class, for miss. sch. Cey- | |
| lon, 5; Willie's earnings, for a | |
| boy in do. 50c; fam. contrib. for | |
| W. Africa, 1; S. cong. so. 71,46; | |
| m. c. 87,30; | 665 86 |
| Westfield, Cong. so. m. c. | 61 00 |
| W. Springfield, 1st cong. so. m. c. | 36 31 |
| | 984 54 |
| Ded. for printing reports, | 23 00—961 54 |
| Hampshire co. Aux. So. J. D. Whitney, Tr. | |
| Amherst, Cong. ch. m. c. | 10 80 |
| Plainfield, Cong. ch. | 20 76 |
| S. Hadley, m. c. 9,49; a. s. 80c; J. | |
| N. 31c. | 10 60—42 16 |
| Middlesex North and vic. J. S. Adams, Tr. | |
| Fitchburg, Cong. ch. chil. | 9 72 |
| Middlesex South Conf. of chs. | |
| Concord, Trin. cong. ch. m. c. | 6 83 |
| Lincoln, La. miss. sew. so. wh. and | |
| prev. dona. cons. Miss MARY S. | |
| RICE, of Oronoiah, Penia, an | |
| H. M. | 75 00 |
| Natick, Cong. ch. 50; m. c. 26,10; | 76 10 |
| Sherburne, Ortho. cong. ch. and so. | 40 90 |
| Southboro', Pilgrim ch. | 23 62 |
| W. Needham, Cong. ch. and so. m. c. 25 00—246 85 | |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr. | |
| Brookline, Misses C.'s classes for | |
| Nestorian miss. | 9 00 |
| Medfield, Evan. cong. ch. and so. | 33 00 |
| Roxbury, Elliot ch. and so. gent. | |
| 495,75; la. 134,75; m. c. 18,62; | 649 32 |
| W. Roxbury, Spring-st. ch. m. c. | |
| 4,69; Mrs. L. G. M. 10; juv. miss. | |
| so. 3; | 17 62—761 94 |
| Palestine Miss. So. E. Alden, Tr. | |
| E. Bridgewater, Trin. so. m. c. | 15 60 |
| W. Middleboro', Cong. so. | 14 00—29 00 |
| Pilgrim Aux. So. J. Robbins, Tr. | |
| Kingston, 2d cong. ch. | 20 55 |
| L. Marshfield, Cong. ch. and so. | 30 60—50 55 |
| Taunton and vic. Aux. So. | |
| Berkley, Cong. ch. and so. | 13 75 |
| Pawtucket, Gent. 50,50; la. (of wh. | |
| for Constantine and Hannah M. | |
| Bledgett, Ceylon, 40.) 75,38; a | |

friend, 10; m. c. 113.50; (of wh to cons. Mrs. LYDIA NEWELL an H. M. 100;) 257 38
 Taunton, Trin. cong. ch. and so. wh. cons. HEBERIAN W. CHURCH and THOMAS C. BROWN H. M. 207 02—478 21
 Worcester co. North, Aux. So. B. Hawkes, Tr. Gardner, A. B. 5; Miss D. I.; J. W. 50c.; M. C. 50c.; 7 00

8,852 87

A friend, 50; Billerica, Rev. Mr. Stearns, 10; Charlestown, 1st par. 150; Chelsea, Win- nismmet ch. m. c. 58.50; E. Cambridge, evan. cong. ch. and so. m. c. 10.61; Lowell, a friend, 10; N. Chelmsford, cong. ch. and so. 25; Reading, 8 par. 2d cong. ch. and so. gent. and la. 51, 11; S. Maiden, Winthrop cong. ch. and so. m. c. 9.02; W. Hoxford, s. s. class for sem. at Bobek, 5; Weston, Miss M. Fiske, for Nestorian ed. 50; Win- chester, cong. ch. and so. 163.70; 502 94

9,415 81

Legacies.—Cambridge, Charles Valentine, by H. M. Chamberlain, Exr. 900; Ab- ington, Edward Cobb, by Ziba Torrey, (prev. rec'd, 1,000,) 250; Westfield, Zabi- ma Fowler, by deacons of cong. ch. (prev. rec'd, 800,) 450; 900 00

10,315 81

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr. Sherman, 1st cong. ch. 30 00
 Fairfield co. West, Aux. So. C. Marvin, Tr. Greenwich, Rev. M. Mead, 10 00
 Norwalk, A friend, 25 00
 Ridgefield, Young la. miss. so. for a child at Gaboon m. 15 00
 Stamford, Mr. Botte's sch. for sup. of a boy in Batticoita sem. Ceylon, 20 00—70 00
 Hartford co. Aux. So. A. W. Butler, Tr. Bristol, m. c. 22 00
 Hartford, Centre ch. J. L. B. to cons. Miss SARAH W. BOWELL of Nor- wich an H. M. 100; C. Day, to cons. CHARLES EYMOUR, Jr. an H. M. 100; 200 00 *
 Plainville, Ch. and so. 15 50
 W. Suffield, 30 00—257 50
 Hartford co. South, Aux. So. H. S. Ward, Tr. Glastenbury, David Hubbard, to cons. DAVID L. HUBBARD an H. M. 100 00
 Portland, Gent. 40.12; la. 20.29; 60 41—160 41
 Litchfield co. Aux. So. G. C. Woodruff, Tr. Bridgewater, Coll. 43 07
 Hitchcockville, Gent. 31; la. 15; 46 00
 Litchfield, 1st eccl. so. 28
 New Milford, La. mite so. 16 25
 S. Canaan, Coll. 15 60
 Watertown, da. 15 00—136 50
 Middlesex Asso. S. Stillman, Tr. Haddam, 1st cong. ch. and so. gent. and la. 42.90; m. c. 20; 62 90
 New Haven City Aux. So., A. H. Maltby, Agent. New Haven, Centre ch. E. E. Salisbury, 300; 1st ch. and so. 91; union m. c. 32.42; Yale coll. do. 9.61; coll'd s. s. for sup. of a boy in S. Africa, 90; 244 01
 New Haven co. East, Aux. So. A. H. Maltby, Agent. Branford, m. c. 9 12
 Madison, m. c. 114 29
 N. Branford, Cong. ch. and so. 29 06—152 47
 New Haven co. West, Aux. So. A. Townsend, Jr. Tr. Milford, 2d so. 3 10
 Waterbury, 1st so. 33 22
 West Haven, 20 37—134 69
 Norwich and vic. and New London and vic. F. A. Perkins, Tr. E. Lyme, Cong. ch. m. c. 14 50
 Hamburg, A. E. L. 2 00
 Ledyard, Coll. 30 00
 Norwich, 2d and Main-st. ch. m. c. 27.67; Main-st. ch. gent. (of wh. fr. W. A. Buckingham to cons. WILLIAM A. BUCKINGHAM, 2d, an H. M. 100,) 170; 197 67—244 17

Tolland co. Aux. So. J. R. Flynt, Tr. Rockville, Cong. ch. juv. miss. asso. for Mr. Scudder's sch. Madras, 25 00
 Windham co. Aux. So. J. B. Gay, Tr. Eastford, La. miss. asso. 48 00
 N. Woodstock, Ch. and so. 133 00
 Pomfret, Gent. and la. 321.08; m. c. 35.86; 356 94—537 94

2,154 59

Legacies.—Griswold, Oliver Colt, 500; Miss Olive Colt, 133.25; Westfield, Molly Will- cox, by Jedidiah Wilcox, Exr., 25; 658 33

2,812 92

RHODE ISLAND.

Providence, Richmond-st. cong. ch. 511.53; Benef. cong. ch. bal. 1; young men's Bible class, for Nestorian miss. 5.50; J. S. A. 10; 508 63

NEW YORK.

Auburn and vic. H. J. Sartwell, Agent. Auburn, Theolog. sem. so. of inq. Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr. Albany, 3d R. D. ch. 66.15; L. K. T. S.; 71 15
 Bloomingdale R. D. ch. 50 00
 Clarkstown, do. 36 25
 Cohoes, do. 35 00
 Flatlands, do. 29 66
 Flushing, do. 18 20
 New Hempstead and Ramapo, R. D. chs. 14 13
 New Lotts, R. D. ch. 17 49
 New Utrecht, do. 2 00
 New York, Houston-st. Ger. evan. miss. ch. 51.12; T. by Dr. De Witt, 30; 81 12
 Tarrytown, R. D. ch. 16 00
 Tompkinsville, do. 20 00
 363 91

Ded. disc.

15—383 76

Buffalo and vic. J. Crocker, Agent. Buffalo, 1st pres. ch. 132.21; m. c. wh. cons. NOAH H. GARDNER, an H. M. 100; La Fayette-st. pres. ch. s. s. 3.52; 235 73
 Lancaster, Ch. 83 19—318 65
 Chataque co. Aux. So. S. H. Hungerford, Tr. Silver Creek, Ch. 15 00
 Westfield, 1st pres. ch. and so. 57.88; disc. 50c. 57 38—72 38
 Geneva and vic. C. A. Cook, Agent. Auburn, W. N. C. 1 00
 Batavia, Pres. ch. 51 33
 Bellows, do. 8 25
 Burdette, do. 70 00
 Clyde, Pres. ch. 42 07
 Hammondsport, dd. 46 00
 Livonia, do. 108 00
 Lockport, 1st cong. ch. 38; m. c. 25; to cons. Rev. E. W. GILMAN an H. M. 63 00
 Lyons, Pres. ch. 41.90; m. c. 10.08; la. 24.25; E. W. Sylvester, 30; 112 23
 Newark, Pres. ch. 50.75; m. c. 20.22; A. F. Cressy, 20; 91 08
 Palmyra, Pres. ch. 55; Rev. H. Eaton 30; 75 00
 Penn Yan, Pres. ch. E. B. Jones, 50 00
 Riga, Cong. ch. 16 00
 Romulus, Pres. ch. 22 00
 Volney, J. T. 5; Rev. B. L. 1; 6 00

821 96

Ded. disc.

57—821 39

Greene co. Aux. So. J. Deane, Tr. Catskill, Mrs. M. B. Day, 30 00
 Hunter, Pres. ch. m. c. 10 00—40 00
 Monroe co. and vic. E. Ely, Tr. Bergen, 1st cong. ch. 90 57
 Rochester, 1st pres. ch. 150 65—219 62
 New York City & Brooklyn Aux. So. J. W. Tracy, Tr. (Of wh. fr. friends for Armenian miss. 100; for Nestorian m. 100; M. H. Strong, dec'd, for Mr. Bliss, Trebizond, and Mr.

35 00

-537 94

2,154 30

658 33

2,619 92

528 03

10 00

363 78

318 65

-79 38

907 39

-40 00

119 02

Bushnell, Gaboon, 4; A. Walker, dec'd, 1; G. Loomis, U. S. A. 60; Pearl-st. ch. 56; Central ch. G. Carpenter, 50; 10th pres. ch. 20,46; s. a. miss. asso. 10; Brooklyn, 3d pres. ch. 182,12; H. K. CORNING, wh. cons. him an H. M. 100; Frederick Deming, to cons. FRANCIS E. M. BACHMELER an H. M. 50; J. Corning, to cons. Rev. JOHN F. MARSH of Brooklyn and Rev. HENRY E. RUOGLES of St. Charles, Mo. H. M. 100; S. pres. ch. m. c. 102; Williamsburg, 1st pres. ch. 40; 1,747 12

Oneida co. Aux. So. J. Dana, Tr. 12 00

Boonville, 1st. cong. ch. 19 00

Candeen, Cong. ch. 54,68; s. a. chil. 3,50; 58 18

Clinton, s. a. (of wh. for. sch. in Ceylon, 21,64;) 97 64

Mt. Vernon, Pres. so. to cons. Rev. WILLIAM W. WILLIAMS an H. M. 50; a friend, 4; 54 00

Northern Miss. so. Bond and int. 401 17

Oneida Lake, D. R. B. 3 00

Utica, Mrs. C. H. Williams, to cons. GEORGE H. WILLIAMS an H. M. 100; 1st. pres. ch. m. c. 21,00; H. F. 10; 131 08

Ded. disc. 4 50-682 55

Onesago co. Aux. So. D. H. Little, Tr. 16 50

Buel, Pres. ch. 16 50

Cherry Valley, do. 53,91; m. c. 22,66; D. H. Little, wh. cons. Mrs. JAMES O. MOSEK an H. M. 100; 175 87

Middlefield, Pres. ch. 43,31; s. a. 18,38; 61 57

New Berlin, Cong. ch. and so. 32 75-286 00

Plattsburgh and vic. L. Myers, Tr. 89 06

Champlain, Cong. ch. 79,06; Mrs. Hubbell and sons, for Frederick E. Cannon, Ceylon, 10; 90 00

Chazy, Pres. ch. 10; J. C. H. 10; 90 00

Keesville, Cong. ch. 92,34; Rev. J. Mattocks, 95; to cons. PETER I. MYERS of Clintonville, an H. M. 117 34

Malone, Pres. ch. 70; m. c. 40; Mrs. L. Thompson, 25; juv. miss. so. for ed. a boy at Ahmednuggur, 30; 165 00

Plattsburgh, Pres. ch. and cong. (of wh. fr. T. W. & A. C. Moore and others, for Benjamin Moores, Ceylon, 20;) 100 00-491 40

St. Lawrence co. Aux. So. H. D. Smith, Tr. 4 50

Brasher Falls, Pres. s. a. for sch. at Ahmednuggur, 4 50

Syracuse and vic. J. Hall, Agent. 48 75

Camillus, Pres. ch. 17 00

Oondaga Valley, do. 2 00-67 75

Watertown, Pres. s. a. 290 48

Watertown and vic. Aux. So. A. Ely, Agent. 5,436 56

Watertown, 1st ch. 195,57; m. c. 94,91; 5,436 56

Albany, 3d pres. ch. m. c. 10; Chestertown, pres. ch. 10; Cohoes, Mrs. S. V. S. 5; Crown Point, 1st cong. ch. 44,77; 2d do. 23,17; Danby, pres. ch. 12,69; la. cent. so. 11,31; Miss C. C. 3,50; J. M. 1,50; Dexter, pres. ch. 3,25; E. Avon, pres. ch. 10; Eden, J. P. 4; Factoryville, pres. ch. m. c. 25,33; Fly Creek, pres. ch. 9; Franklinville, pres. ch. 35; Glens Falls, pres. ch. 85; Havestraw, 1st pres. ch. m. c. 30,50; Hopewell, Mr. B. 25c; Ithaca, pres. ch. 69,69; Kingsborn, Dr. Yale's cong. C. Mills, to cons. Mrs. MARGARET A. MILLS an H. M. 100; W. J. Heacock to cons. Miss ANNETTE HEACOCK an H. M. 100,40; U. M. and Mrs. S. R. Place to cons. JOSEPH WINDOAS an H. M. 100; S. S. Mills, 50; E. Lawrence, 16; Rev. Dr. Yale, 10; Mrs. T. Yale, 10; Mr. and Mrs. McL. 6; H. S. 10; E. L. 19; Litchfield, cong. ch. m. c. 1,50; Marathon, three sisters, 7; Marshall, cong. ch. and so. 32; Milford, pres. ch. 14,51; Montgomery, J. J. Judd, 18,68; Newburgh, 2d pres. ch. m. c. 7; a friend, 100; New Haven, cong. ch. m. c. 20; Northville, cong. ch. m. c. 17,36; Far-

ma Centre, pres. ch. 8,12; Patchogue, H. M. A. 1; Plymouth, ch. 3; Portland, cong. ch. 14; Ripley, pres. ch. and so. 64,10; disc. 50c; Rockland, juv. miss. so. 2; Rushford, cong. ch. and so. 27; Schenectady, Mrs. H. 5; Mrs. S. 5; F. S. 1; Springfield, pres. ch. 38,19; Staten Island, J. D. Dix, 20; Tribes Hill, pres. ch. 11,12; Troy, 3d pres. ch. m. c. 98,72; G. Grant, 100; D. B. Cox, 25; H. Merriam, 20; A. Weed, 20; E. W. Boughton, 30; indiv. 190; la. indiv. so. for Sarah Sackett and Jane L. Wadsworth, Ceylon, 40; Walton, 2d cong. ch. m. c. 97; Walworth, cong. ch. m. c. 4; W. Galway, a friend, 5; Westtown and Unionville, pres. cha. 26; 1,702 24

Legacies. - Trenton, Mr. Younglove, by Thomas E. Clark, Ex'r, 254,62; Troy, S. W. Dana, by R. D. Stillman, Ex'r, (prev. rec'd, 50,) 60; 7,235 82

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr. 91 38

Blawenburgh, R. D. ch. 26,33; m. c. 65; 8 57

Boundbrook, R. D. ch. s. a. for ed. 15 00

Engish Neighborhood, R. D. ch. 15 00

Jersey City, Rev. M. Lusk, 5 00-119 95

Chatham Village, Pres. ch. 50,06; Fairfield, Rev. E. Osborn, 10; Madison, juv. miss. so. for Madras m. 20; Mendham, Rev. D. H. Johnson, 12; S. T. 10; Newark, 1st pres. ch. fem. miss. asso. 185,74; 2d do. m. c. 20; Orange, young people's miss. so. 50; S. Orange, a friend, 20; 377 80

PENNSYLVANIA.

A friend, 10; Darby, 1st pres. ch. 19,57; Franklin, 1st pres. ch. m. c. 21; Hamiltonville, pres. ch. 17; pres. ch. m. c. 75; s. a. 8; Marple, pres. ch. 35,25; J. R. E. 5; Northern Liberties, Central pres. ch. W. T. S. 5; S. McClellan, 20; Philadelphia, 1st pres. ch. 50; A. White, to cons. PETER A. WHITE of Cincinnati an H. M. 100; S. Tolman, 20; a cheerful giver, 30; Clinton st. pres. ch. Mrs. F. 10; Arch-st. pres. ch. Miss M. 5; Mrs. C. S. 1; Mrs. W. 5; Mrs. P. 1; Western pres. ch. Mrs. Patton, 15; Union fem. miss. mite so. to cons. Miss ELIZABETH HILL of Albany an H. M. 100; 3d pres. ch. R. W. Davenport, 20; a boy, 50c.; 373 02

Legacies. - Union co. Andrew McClenahan, by J. F. Linn, (prev. rec'd, 1,343,44;) 68 33

DELAWARE.

Wilmington, Hanover-st. pres. ch. s. a. 90 00

MARYLAND.

Board of For. Miss. in Ger. Ref. ch. Rev. Elias Heiner, Baltimore, Tr. 149 25

(Of wh. fr. Rev. J. S. C. 5;) 149 25

Baltimore, 5th pres. ch. m. c. (of wh. from a friend, to cons. Rev. THOMAS NEWMAN of Maryland, D. W. McCLELLAN, HYMAN JONES, Mrs. MARTHA JONES, Mrs. ANN GRAMAM, Mrs. ELIZABETH BURNER, Mrs. RAPHA CLARKINS and J. F. McJILTON of Baltimore, H. M. 750;) 999 75

DISTRICT OF COLUMBIA.

Washington, 2d pres. ch. 85 00

VIRGINIA.

Richmond and vic. Aux. So. S. ROSE, Tr. Bedford co. Rev. G. W. Leyburn, 7,40; Leesville, pres. ch. 10; Richmond, Dural-

st. pres. ch. 34,56; Rev. I. L. R. 5; I. I. R. Jr. 5;
 Abingdon, Pres. ch. 45; French Creek, A. B. 2; Mrs. J. S. 1; Mrs. M. P. 1; Marion, Mr. Wood's fam. sch. 9,30; Shepherdstown, ch. 17; Strasburg, pres. ch. 14,50; Woodstock, pres. ch. 29,50; m. c. 15,61; s. s. 3,10;

SOUTH CAROLINA.

Charleston, Mrs. M. Smith, 30; Circular ch. m. c. 10; Mrs. W. 1; John's Island, pres. ch. for m. to Syria, 25,75; col'd moms. of ch. for sch. in W. Africa, 6,93;

GEORGIA.

Savannah, Male and fem. for miss. co. in Indop. pres. ch.

OHIO.

Western For. Miss. So. G. L. Wood, Tr. Barlow, Rev. D. Ferry and wife, 3; Centre College, 9,50; Rev. B. Garland, 12; Mrs. G. 6,57; Cincinnati, 1st ortho. cong. ch. m. c. 6,50; 2d pres. ch. m. c. 11,00; Codiello, 24,25; Coshocton, coll. 19,50; chil. 2,50; Dayton, M. & M. s. s. for Africa, 6; Granville, 166; chil. 4,43; Harman, coll. 89,30; m. c. 90,34; ch. 3,15; Johnstown, 16,50; Liberty, m. c. 5; by S. W. C. 1; Little Muskingum, Mt. F. 33c; Miss C.'s s. s. 45c; Marietta, coll. 901,86; juv. miss. sew. cir. 5; Miss W.'s s. s. class, 34c; college so. of ind. 1,50; Newark, m. c. 9,55; South Fork, ch. 4,50; S. Salem, Mrs. McD. and fam. for Dakota miss. 5; Walnut Hills, Lane am. ch. m. c. 12; Williamsburgh, O. D. 9;

Western Reserve Aux. So. by Rev. S. G. Clark. Basotta, 3,75; Breckville, 13,35; A. Adams, to cons. Rev. William S. Kennedy at H. M. 50; Bristol, 6; Cleveland, la. miss. so. 11; for fem. sch. in Ceylon, 50; for two girls in Bombay, 24; Mrs. E. A. Weddell, 30; D. B. 5; L. B. C. 1; 5d pres. ch. 105,53; P. E. Beckwith, 90; E. F. Gaylord, 15; free indiv. 50; E. Cleveland, 29,33; Euclid, 10,57; m. c. 1; Independence, 1,30; Newbury, 14,50; Parma, J. J. B. 1; Richmond, cong. ch. 7,90; Rome, 10; Ruggles, a boy, 10c; Strongsville, 13,64; m. c. 9,50; Willoughby, Rev. D. G. 1; Williamsfield, H. H. V. 5;

Plato, S. H. J. 5; Williamsfield and Wayne, 1st cong. ch. 3;

Legacies.—Chester, Mrs. M. Bates, int. (prev. rec'd, 30); 10; Cleveland, P. M. Weddell, by H. C. Kingsley, (prev. rec'd, 620); 900;

INDIANA.

By G. L. Wood, Tr. New Albany, 3d pres. ch. s. s. for John M. Bisbee, Ceylon, 50; Nicoma, Shiloh, s. s. for Robert Schuler, Ceylon, 90;

ILLINOIS.

By G. L. Wood, Tr. Chatham, ch. 5; Jerseyville, do. 30,50; Springfield, 9d pres. ch. 5; Augusta, juv. miss. cov. so. for Mr. Ireland, K. Africa, 10; Chicago, 1st pres. ch. s. s. miss. so. for miss. sch. at Madras, 50; Friendsville, J. R. U. 5; Jacksonville, Mrs. L. 2; Peoria, m. c. 3; Pittsfield, cong. ch. m. c. 3;

MICHIGAN.

Allegan, pres. ch. 10; California, m. c. 6; Ray, L. Shaw, 5; Washnaw co. W. C. Voorheis, Tr. Ann Arbor, 1st pres. ch. 101,50; m. c.

61 95 11,00; Stoney Creek, pres. ch. 47,81; Ypsilante, 1st do. 82; disc. 1,50;

WISCONSIN.

Laconster, cong. ch. 6; Milwaukee, 1st pres. ch. m. c. 37,87; Racine, 1st pres. ch. m. c. 30;

IOWA.

Burlington, cong. ch. m. c. 3,65; Rev. A. L. 10; Davenport, cong. ch. m. c. 10;

MISSOURI.

Fort Leavenworth, E. A. Ogden, 10,56; Rockville, ch. 10,50;

LOUISIANA.

New Orleans, Fryman-st. ch. to cons. Rev. Elias R. Beadle on H. M. 50; juv. miss. so. 30;

KENTUCKY.

Paris, m. c. 5; Ruidies' Mills, Miss L. D. T. 5;

TENNESSEE.

Blountville, ch. 48,35; S. Rhea, 25; J. R. A. 10; R. F. R. 10; disc. 85c; Farmington, Rev. T. J. Hall, 1; Hickory Wythe, Miss C. J. Hazelton, 11;

By Rev. E. Heiner, Tr. Maryville, New Providence ch.

TEXAS.

San Antonio, E. B. Babbitt, U. S. A.

CALIFORNIA.

San Francisco, 1st cong. ch.

IN FOREIGN LANDS, &c.

Danville, Choc. so. m. c. 00,10; do. by col'd people, for African miss. 6,10; Mt. Pleasant, Chickasaw ch. 4,10; col'd people for African m. 5,75; Pine Ridge, Miss H. G. 10; Hilo, Sandw. Isls. a friend, to cons. RUFUS H. LYMAN and ELLEN E. LYMAN H. M. 200 00

Montreal, C. E. Amor, pres. ch. and cong. 377; EBERNEER C. TUTTLE, wh. and prev. dona. cons. him at H. M. 53; Rev. C. B. 10;

Park Hill, Ober. ns. m. c.

Donations received in February, (of which for debt, \$200.)

Legacies,

By TOTAL from August 1st to February 28th,

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in February,

DONATIONS IN CLOTHING, &c.

Charlestown, N. H. A box, 6. la. sew. so. for Rev. L. Groot, K. Africa. 30 00
 Fairfield, Choc. ns. 16 km. of corn 6. W. Pettit; one do. 6. W. Vann; a cow and calf, from Judge Hicks.
 Pepperell, Ma. A box, 6. la. bus. so. for Rev. A. Groot, K. Africa.
 Thetford, Vt. A box of coh. coh. books R. Miss N. B. Deany, for Choc. ns.